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“ mediately ordered the boy to be produced. The
 “ man brought him, and when the mother saw
 “ her son, she embraced him, and praised God.

The parrot having brought the tale to this period, said to Khojسته, “ My mistress, do you
 “ also, if any difficulty should occur, assert your
 “ own purity. Now arise, and go to your friend.”

Khojسته wanted to have gone; instantly the cock crowed, and dawn appearing, her departure was deferred.

It so happened, that on that very day Miemun returned from his journey. Upon not seeing the sharuck, he asked what was become of her? Khojسته had not yet opened her lips, in order to have given an answer, when the parrot said, “ Require of me
 “ a relation of all the adventures of the sharuck,
 “ and of Khojسته? Miemun said, “ Speak.” The parrot related to Miemun, from beginning to end, all the particulars of Khojسته falling in love with the young man, and how the sharuck was killed by the hands of Khojسته. Miemun immediately put an end to the life of Khojسته.

FINIS.

و در حال کودکی را طلبید و بیاورد مادرش چون
 پسر را دید در کنار گرفت و شکر خدا گفت
 چون طوطی سخن تا آنجا رسانید با حجتہ گفت
 که ای کدبانو ترا نیز اگر کاری مشکلی پیش آید
 چنین حیا پاکمی خود ظاهر کن اکنون بر خیز و جانب
 دوست خود برو حجتہ خواست که برود در حال
 خردس آواز کرد و صبح ظاهر شد رفتن او موقوف
 گردید

اتفاقا همان روز میمون از سفر باز آمد چون شارک
 را ندید اول احوال شارک پرسید که شارک کجاست
 هنوز حجتہ لب پیاسخ نکشاده بود که طوطی گفت
 که همه احوال شارک و حجتہ از من پرس میمون گفت
 بگو طوطی همه احوال عاشق شدن حجتہ بر جوانی و کشته
 شدن شارک از دست حجتہ از آغاز تا انجام بامیمون
 گفت میمون فی الحال حجتہ را بکشت و هلاک ساخت
 تمام شد

“ and which is this,—My wife sent to Room for
 “ a slave, who is her gallant; I have killed the
 “ slave, but cannot prevail on myself to put to
 “ death my wife; because my suspicions may be
 “ true, or they may be false. The old woman
 “ said, I have an amulet; when your wife is
 “ asleep, place it on her bosom, and whatever she
 “ says in her sleep will be true. The king said,
 “ Bring the amulet quickly. The old woman gave
 “ it to the king immediately; and then going to the
 “ queen, told her, When the king shall place the
 “ amulet on your bosom, feign yourself asleep, and
 “ tell the whole story truly. After the first watch of
 “ the night, the king having placed the amulet on his
 “ wife’s bosom; she related all the particulars a-
 “ bout her former husband, and her son. When
 “ the king comprehended the story, he kissed his
 “ wife’s face and hair, and said, Why did you
 “ conceal from me this secret? The wife said,
 “ Because I was ashamed. The king immediately
 “ sent for the murderer, and said, Where is the
 “ tomb of the youth you killed? The man
 “ answered, I did not kill him; he is still alive.
 “ The king was greatly delighted hereat, and im-
 “ mediately

که زن من غلامی را که عاشق او بود از روم طلبید من
 آن غلام را که شتم اما دل نمیخواهد که زن را بکشم
 زیرا که راست است یادروغ زن پیر گفت من
 تعویزی دارم چون زن تو در خواب شود بر سینه او بنهد
 هر چه خواهد بود در خواب راست خواهد گفت
 پادشاه گفت زود آن تعویز را بیار زن پیر در
 حال به پادشاه داد و نزد دختر قیصر رفت و گفت
 پادشاه چون تعویز بر سینه تو نهی تو خود
 را در خواب سماع آن قصه تمام راست بگو
 چون پاسی از شب بگذشت پادشاه آن تعویز
 را بر سینه زن نهاد زن قصه شوی سابق و پسر خود
 یک یک گفت پادشاه چون قصه بشنید روی
 و موی زن ببوسید و گفت چرا این راز بمن
 نگفتی زن گفت مرا شرم آمد پادشاه در حال
 کشنده کودک را طلبید و گفت کودک را تو
 کشتی کور او کجاست آن مرد گفت که آنرا تا بنزد
 نگاشته ام زنده است پس پادشاه بسیار خوش شد
 و در حال

“ words, was filled with compassion, and said to
 “ himself, Perhaps this secret will one day be dis-
 “ covered to the king, who may require the boy
 “ at my hands, and will then repent. It is, at all
 “ events, most adviseable that this boy should not
 “ be killed for some time. In short, he did not
 “ put him to death. The next day he went to
 “ the king, and said, I have killed the boy. The
 “ king’s anger was a little abated, but he had no
 “ confidence remaining in his wife. The queen
 “ wondered what would be the issue; her son
 “ being slain, and her husband’s affection lost. In
 “ the palace was an old woman, who said to the
 “ queen, I perceive you are full of thought. She
 “ communicated to the old woman the whole of
 “ her story. The old woman said, Set your heart
 “ at ease; I will contrive it so, that the king
 “ will be pleased with you. The queen answered,
 “ O, mother, only ease this pain, and I will fill
 “ your lap and pockets with jewels. In short,
 “ one day the old woman, perceiving the king
 “ thoughtful, said, I observe that your majesty is
 “ sad. The king answered, Alas! my mother
 “ I have a pain which cannot be fully described;
 “ and

بشنید مهربانی برو غالب شد با خود گفت که شاید
 روزی این رازیبا و شاه ظاهر شود و کودک از من بخواهد
 آنوقت پشیمانی گردد و هر آنست که چند روز کودک را
 نباید کشت القصه آنرا نگاشت و روز دیگر پیش
 پادشاه رفت و گفت که کودک را گشتم پادشاه را
 اندکی غصه کم شد لیکن اعتماد زن نماند دختر قیصر
 حیران شد که این چه پیش آمد پسر گشته شد
 و شوی از دست رفت درون خانه زنی بود پسر
 روزی با دختر قیصر گفت که ترا متفکر می بینم او
 تمام قصه خود با زن پسر بگفت زن مذکور گفت
 خاطر جمع دار چنان حیل خواهی کرد که دل پادشاه از
 تو خوش خواهد شد دختر قیصر گفت ای مادر این
 در در ادائیگی کن من دامن و جیب تو پر از
 نواهر خواهم کرد القصه روزی پیر ذال پادشاه را
 تنهادید پرسید که پادشاه را متفکر می بینم پادشاه
 گفت ای مادر مراد ردیست نماند گفتنی و آن اینست
 که

“ porter being apprised of this mystery, entertained
 “ unfavourable suspicions; and when the king re-
 “ turned, told him what he had discovered. The
 “ king was afflicted, and said to himself, This
 “ woman by practising deceit, has brought her lo-
 “ ver here. Immediately he entered the haram;
 “ the woman, plainly perceiving that the king had
 “ learnt the circumstances of the preceding night,
 “ said, Why are you thoughtful? The king re-
 “ joined, Why should I not be thoughtful? you
 “ by your artifice, have called your gallant hither
 “ from Room, and have lain with him — what
 “ audaciousness and impudence is this? He want-
 “ ed to have punished her, but was restrained by
 “ his affection. He said to himself, I must revenge
 “ myself on this boy. He accordingly said to some
 “ one, Take this boy into a private place, and im-
 “ mediately separate his head from his body. The
 “ man, when he took him from thence, said to
 “ him, O, youth! were you not apprised that she
 “ is the king’s wife, and why did you go in? He
 “ said, I am her own son by a former husband;
 “ she is my mother: through delicacy she avoided
 “ mentioning it to the king. You have the power
 “ either to kill me, or to spare my life; I have told
 “ the truth. The executioner, on hearing these
 R r 2 “ words,

همه بگفت پادشاه نیز اشتفت و در دل خود گفت
 که این زن بمنگر محبوب خود را اینجاطلبیده است
 در حال درون حرم رفت زن بغمراست دریافت
 که احوال دوشینه پادشاه را معلوم شده گفت
 چرا متفکر هستی پادشاه گفت چرا متفکر شرم
 تو بمنگر معشوق خود را از روم اینجاطلبیدی و با او هم
 بسر شدی این چه شوخی و بی شمربی بود خواست
 که تا او را سیاست کند لیکن چون برو عاشق بود
 سیاست نکرد با خود گفت که گیمه او ازین کودک
 باید کشید پس یکی را فرمود که این غلام را در یک
 کوشم ببر و در حال سمرش جدا کن آن مرد چون
 او را از آن جابرد با او گفت ای کودک ترا معلوم
 نبوده که زن پادشاه است چرا اندرون رفتی گفت که من
 فرزندی حقیقی آن زن از شوی دیگر هستم و او مادر من از
 شرم پادشاه نگفت اگر بکشی و اگر نکشی اختارتست
 آنچه راست بود من گفتم کشنده چون این سخن
 بشنید

“ him to me? She answered, No; because he
 “ considers him as his adopted son; but if your
 “ Majesty is desirous to have him, I will send a
 “ merchant with certain tokens from me to him,
 “ and who alluring him by promises of promo-
 “ tion, may perhaps engage him to come. Ac-
 “ cordingly the king sent to Room an intelligent
 “ merchant, with articles of trade. The emperor’s
 “ daughter said *privately* to the merchant, He is
 “ not a slave, but my own son, although for particular
 “ reasons I have told the king he is a bondman;
 “ you must not treat him like a slave. In short,
 “ the merchant, after some time had elapsed,
 “ brought him to the king, who, on beholding his
 “ beautiful countenance, and perceiving his good
 “ capacity, was greatly pleased, and bestowed on
 “ the merchant a dress of state, with other valu-
 “ able gifts. The youth’s mother saw him from a
 “ distance, and was delighted with salutations and
 “ messages. It happened that one day when the king
 “ went a hunting, the wife called her son into
 “ the palace, kissed his head and face, and bidding
 “ adieu to sorrow, conversed with him freely. The

R r

“ porter

زن گفت نبي زير که اورا بجاي پسر پرورده است
 اگر پادشاه را ارزوي اوست تامن بازگانني
 طرف او فریسم و نشان خود بد و بدهم و بوعده
 بهتری اورا امیدوار نمایم شاید بیاید پس پادشاه
 بازگانني دانا معه مال تجارت جانب روم فرستاد
 و خمر قیصر با بازگان گفت که او غلام نیست
 فرزند من است برای مصلحتی بابا دشاه گفته ام
 که غلام است باید که اورا چون غلام نیاری القصة
 بازگان بعد چند روز اورا بحضرت پادشاه آورد
 پادشاه چون روی خوب و هنر او دید بسیار خوشش شد
 و بازگان را خلعت و انعام داد مادر او از دور اورا
 میدید و بسلا می و پیامی خوش می بود اتفاقا
 روزی پادشاه برای شکار رفت زن فرزند خود
 را اندرون طلبیده سروروی او را ببوسید و غم گذشته
 باو گفت در بان بدین سر مطلع شد او را کمان
 بد شد پادشاه چون پرسید آنچه دیده بود
 همه

“ it would be well were he to give her in marriage to
 “ your majesty. The king was pleased at the vizier’s
 “ discourse, and immediately sent an ambassador to
 “ the emperor of Room, with valuable presents,
 “ and to ask his daughter in marriage. The em-
 “ peror of Room was not satisfied with the pro-
 “ posal. On that the ambassador returned, without
 “ having effected his purpose. The king with a
 “ large army invaded the territory of Room, and
 “ desolated the country. The emperor of Room
 “ being reduced to great straits, gave his daughter
 “ to the king. The princess had a son by a for-
 “ mer marriage, which circumstance, the emperor
 “ her father, charged her never to divulge to the
 “ king. When she came to the king’s palace, she
 “ was continually grieving at being separated from
 “ her son. She wanted to contrive some means of
 “ discovering the affair to the king. It happened that
 “ one day the king having made her a present of a cas-
 “ ket full of jewels, she said, My father has a slave
 “ very skillful in jewels; if he were now here,
 “ he would discriminate minutely between the good
 “ and the bad. The king said, If I were to ask
 “ that slave of your father, would he part with
 “ him

خوبست پادشاه سخن وزیر به پندید در حال
 رسولی با تجفه نزد قیصر روم فرستاد و درخواست
 دختر نمود قیصر را این سخن خوش نیامد و منول
 بی مقصد باز گشت پادشاه با لشکر بسیار
 طرف روم رفت و ملک را خراب ساخت
 چون قیصر روم عاجز شد دختر خود را به پادشاه
 داد دختر را از شوی اول پسری بود
 قیصر روم با دختر خود گفت تو هرگز این ذکر پیش
 پادشاه نگویی دختر چون بخانه پادشاه آمد
 همیشه از جدائی فرزند در غم می بود و میخواست که
 بکسی طور ذکر فرزند بحضور پادشاه نماید اتفاقاً
 پادشاه روزی پسر از جواهر در جی با و بخشید
 زن گفت نزد پدر من غلامی است علم شناختن
 جواهر خوب دارد اگر او این لوطه اینجا میشود
 از نیک و بد جواهر به تفصیل میگفت پادشاه
 گفت اگر از پدر تو آن غلام را بخواهم مرا بدهد
 زن

TALE THE THIRTY-FIFTH.

A king falls in love. Khojisteh is put to death by the hands of Miemun.

WHEN the sun descended into the west, and the moon appeared in the east, Khojisteh went to the parrot, and said, " I have waited on you many nights, and go away without accomplishing my desire: preserve thy allegiance to my salt: sprinkle not so much salt upon my wound, but quickly give me leave." The parrot said, " My mistress, this night, I will exert every means in my power, and carry you to your lover. However, if you discover your secret to any one, besides my myself, contrive like the daughter of the emperor of Room, who established her reputation for virtue." Khojisteh asked, " How is that?

The parrot began, " Once on a time there was a king whose dominions bordered on the territory of Room. One day the vizier said to the king, " The emperor of Room has a beautiful daughter ;
" it

حکایت سی و پنجم یک بادشاه و عاشق
شدن او و کشته شدن خجسته از دست
میهمون

چون آفتاب بمغرب رفت و ماه از مشرق برآمد
خجسته بر طوطی رفت و گفت ای طوطی چند شب است
که پیش تو می آییم و بی مراد میروم حق نمک
من نگاهدار و چندین نمک در ریش من میریز
جلد مرا اجازت ده طوطی گفت ای کدبانو امشب
بهر طوریکه توانی جانب دوست خود را رسان
لیکن اگر غیری از من بر راز خبردار شود آن
تدبیر کن که دختر قیصر روم بآن پاکدامنی خود
ظاهر ساخت خجسته پرسید که آن چگونه بود
طوطی آغاز کرد که وقتی پادشاهی بود نزد یک
ولایت روم روزی وزیر به پادشاه گفت که قیصر
روم دختری دارد ماه روا که آن دختر به پادشاه بدهد
خوب است

“ vessel full of wine; which having seized, and
 “ placed before them, they said, Let us now
 “ drink this liquor, till it shall be time to com-
 “ mit the robbery. When they had drunken the
 “ wine, they began to bawl and to sing. The
 “ master of the house awoke, gathered together
 “ his servants, seized the thieves, and put them in
 “ bonds. The ass replied, I am a citizen, and
 “ you a country boor, what judge are you of sing-
 “ ing? Positively I will sing—what harm will it
 “ do you to hear me? In short, the ass began bray-
 “ ing, which awakened the gardener and the master
 “ of the house, who bound them both.

The parrot having finished this discourse, said to
 Khojسته, “ My mistress, whosoever doth not act
 “ conformably to circumstances will meet with this
 “ fate; I would, therefore, advise you to observe
 “ all times. Arise, and go quickly to your friend.”
 Khojسته wanted to have gone:—At that instant
 the cock crowed, and the dawn appearing, her de-
 parture was deferred.

پیر از شراب یافتند و آن را گرفته پیش خود با نهاده
و گفتند تا وقت دزدی بشود حالا شراب بخوریم
چون بخورند غوغا کردند و سرود نمودند خداوند خانه
بیدار شد و خادمان خود را جمع کرد و دزدان را گرفت
و بست در آنه کوشش گفت من شهری ام و تو
بیابانی و قدر سرود چه دانی من سرود خواهم کرد
ترا بشنیدن چه میشود و القصه در آن کوشش سرود
آغاز کرد و باغبان و صاحب خانه بیدار شد و هر دو را
بست

طوطی چون این سخن تمام کرد و خجسته را گفت که
ای کدبانو هر که موافق وقت کار نکند چنین بیند تو
همه وقت را نگه دار و بر خیز و بزود جانب دوست
خود برو خجسته خواست که برود همان دم حروس آواز کرد
و صبح ظاهر شد رفتن او موقوف گردید

حکایت

“ at present it is as unpleasant as the afs’s fong.”
Khojسته asked, “ What kind of story is that?”

The parrot said, “ They have thus related:—
“ Once on a time, an afs had contracted friend-
“ ship with an elk, and they grazed together on the
“ same spot. One night, in the season of spring,
“ the afs and the elk happened to be grazing to-
“ gether. All of a sudden the afs was in high
“ spirits, and said to the elk, In this delightful
“ night, whilst the garden diffuses its sweets, and
“ the air scatters musk all around us, if I were to
“ sing, how pleasant it would be. The elk said
“ to the afs, What discourse are you uttering ?
“ You may be able to converse about pack-saddles
“ and fullers, but your voice is harsh beyond all
“ comparison; what business has an afs with sing-
“ ing? We have got into this garden by stealth,
“ and if you should now begin braying, the gard-
“ ner being awakened will call other men to his
“ assistance, when you and I shall be made pri-
“ soners. Just as when some thieves having got into
“ the house of a rich man, found in a corner a
“ vessel

Q q

در از کوشش سرودنا خوش نموده بود خجسته پرسید
که چگونه آن قصه بوده است

طوطی گفت چنین گویند که وقتی در از کوشش
با کوزنی دوستی داشت و در چراگاه یکجا بودند
شبیه در از کوشش و کوزن در زمان ربیع میچریدند
ناگاه در از کوشش خوش شد و گفت ای کوزن
در چنین شب خوش که باغ عطر پیزا است
و هوا مشک ریز است اگر من سرودنهایم چه خوش
باشد کوزن گفت ای در از کوشش این چه
سخن است که تو میگوئی تو سخن از پالان و کاذر بگو
هیچ آواز از آواز تو در شست تر نیست خرابا سرود
چه کار من و تو درین باغ بدزدی آمده ایم اگر تو این
دم درین باغ در بانگ آبی باغبان بیدار شود و مردمان
دیگر را آوز دهد پس من و تو گرفتار شویم و این
بدان مانند است که وقتی دزدی چند در خانه
دولت مندی رفتند و در گوشه خانه یک قرا به

TALE THE THIRTY-FOURTH.

The elk and the afs, who are both taken prisoners.

WHEN the sun was set, and the moon appeared, Khojسته went to the parrot to ask leave, and said, “ Thou, who art the depostitory of my secret, I have thus heard, — that Omar Abdullah ul Azeez slept neither day nor night. They asked him, Why do not you sleep at some *appointed* time? He answered, If I should sleep during the night, God would not be worshipped; and were I to take rest in the day time, my subjects would suffer; therefore I do not take any *regular* rest. O, parrot, I also am afraid that by obliging my friend, I may lose my husband; and that if I am faithful to him, my lover will be jealous and dissatisfied: I therefore wish to relinquish both, and conceal myself with the veil of chastity.” The parrot said, “ Khojسته, continence is very commendable; but there is a time for all things;”

“ at

حکایت سی و چهارم کوزن و یک
درازکوش و گرفتار شدن آنها

چون اقبال غروب شد و ماه بر آمد حجتیه بطلب
اجازت بر طوطی رفت و گفت ای محرم راز من
چنین شنیده ام که عمر عبدالعزیز نه در شب خفتی
نه در روز او را گفتندی که چرا وقتی نخسپی گفت
اگر در شب خسپم عبادت خدا نشود و اگر روز خسپم
رعیت خراب شود بنابر آن نمی خسپم ای طوطی
من نیز می ترسم اگر فرمان برداری دوست کنم
شوی از دست رود و اگر در عهدش و هر باشم
دوست آزرده و ربجیده شود و میخوام که ترک
هر دو کنم و در پرده عصمت باشم طوطی گفت ای حجتیه
عصمت مطلوب است اما هر چیزی را وقتی است
درین وقت بهمان ناخوشش مینماید که از آن
درازکوش

“ with the fawn and was drowned. May it please
 “ your Majesty, from the day he saw such inhu-
 “ manity committed by the doe, he has never men-
 “ tioned the name of woman. When the queen
 “ had heard this relation, and perceived that the
 “ emperor’s adventure was similar to his own, she
 “ said to the painter, The emperor’s case is parallel
 “ with mine. I from having seen the inhumanity
 “ of the peacock, forsook the society of man;
 “ whilst he, on viewing the insensibility of the doe,
 “ resolved not to mention the name of woman.
 “ If an alliance could be formed between us, how
 “ delightful it would be. In short, the next day,
 “ the queen sent an ambassador to the emperor
 “ of China, and consented to marry him.”

When the parrot had proceeded thus far with
 the tale, he observed to Khojisteh, “ My mistress,
 “ you say you will abandon your friend; if every
 “ person had persisted in this course, the queen
 “ of Room would not have married the emperor
 “ of China. Get up now, and be going to your
 “ friend.” Khojisteh wanted to have done so;
 instantly the cock crowed, and the dawn appear-
 ing, her departure was deferred.

TALE

غرق شد ای ملکه از آن روز که فغفور از آن
 ماده این چنین بی دردی دید نام زن نمیگرد ملکه
 چون این حکایت بشنید و قصه فغفور همچو قصه
 خود دید گفت ای نقاش احوال پادشاه همچو
 حال من مینماید من بی رحمی طاؤس نر دیده
 ترک مرد کردم و او بی دردی ماده آهو دیده نام
 زنان نمیگرد اگر میان ما و مناکحت شود چه خوش
 باشد القصه روز دیگر ملکه رسولی بر فغفور چنین
 فرستاد و خود را در نکاح او رضاداد طوطی چون این
 حکایت تا اینجار رساند با حجبته گفت که ای کدبانو
 تو میگوئی که من ترک دوست کنم اگر کسی مرا
 این دعوی مستقیم شدی ملکه روم با فغفور چنین
 شادی نکردی تو نیز بر خیز و جانب دوست خود
 روان شو حجبته خواست که همچنان کند در حال
 خردس آواز کرد و صبح ظاهر شد رفتن او
 موقوف گردید

حکایت

“ be enamoured of your portrait. The emperor
 “ replied, It will be well. The vizier immediately
 “ took his leave, and set out for Room, where he
 “ passed himself off for a painter. When the queen
 “ heard of his skill, she commanded him to be
 “ brought, in order that he might exercise his art
 “ in her palace, and decorate it with as many
 “ portraits as he was able to delineate. The vizier
 “ repaired to the queen’s palace, and painted the
 “ emperor’s portrait, with the beast in the man-
 “ gery. The queen on viewing these paintings,
 “ was struck with amazement; she asked, Whose
 “ picture is that, and what place is here represented?
 “ The vizier answered, It is the portrait of the
 “ emperor of China; this his bull, and these are his
 “ beasts, deer, and fawns. One day, as the empe-
 “ ror was sitting in a balcony belonging to a summer
 “ house, a deer brought thither a fawn. Suddenly
 “ the river overflowed its banks, when the doe,
 “ not having resolution to face the water, separated
 “ herself at a distance from her young; that is the
 “ representation of the female running away; but
 “ the buck having more natural affection, staid there

بر صورت او عاشق شدی او در پیدا می بر تو
عاشق شود و غفور گفت نیکو باشد وزیر در حال
رخصت شد و بطرف روم رفت و خود را بنقاش
مستهور کرد و چون ملکه خبر هنرا و شنید فرمود
که او را بیارید تا در خانه من نقش بندی کنه و هر صورتیکه
تواند در ایوان من نگارد وزیر در ایوان ملکه رفت
و تصویر غفور و جانوران در کوشکی نقش کرد
ملکه چون آن تصاویر دید متعجب شد و پرسید
که این تصویر کیست و این جای کدام است
وزیر گفت تصویر غفور چنین است و این
کوشک و این جانوران و آهوان و بچه گان و اند
روزی غفور بر بالا خانه نشسته بود زیر منظر
آهویی بچه آورد اتفاقاً سیل دریا در رسید
ماده آهوتاب آن آب نیاورده مانند بی در داز
بچکان جدا شد و آن صورت ماده است که میکشیزد
لیکن نر از نهایت درد نزدیک بچکان ماند و با بچکان
غرق

“ with them, and was burnt. When the queen saw
 “ this want of feeling in the male, she exclaimed,
 “ Men are very faithless, I vow to myself never
 “ to speak of a man. Accordingly years have
 “ elapsed, without her having mentioned the name
 “ of a man. When the vizier heard this discourse,
 “ he went to the emperor, and said, From the day
 “ that I drew the picture of the woman whom your
 “ Majesty saw in a dream, I have been stationed
 “ on the road, and whenever a traveller arrived
 “ from afar, I asked him, If he knew such a face.
 “ To-day arrived a traveller, to whom I shewed
 “ the picture, and he said, This is the portrait of
 “ the queen of Room. The emperor was highly
 “ pleased at this discovery, and said, This very
 “ day some person must be sent to the territory
 “ of Room, to require the queen in marriage for
 “ me. The vizier said, The queen has agreed with
 “ herself never to accept of a husband. The em-
 “ peror asked, What mystery is there in this reso-
 “ lution formed by the queen? The vizier related
 “ as he had heard from the traveller the story of
 “ the peacock. The emperor said, What ought
 “ to be done? The vizier answered, If I am
 “ commanded, I myself will go, and shew her your
 “ picture; and as you fell in love with her ap-
 “ pearance in a dream, she, whilst awake, will
 “ be

نزدیک بیضه ماند و سوخت ملکه چون آن فی دردی
 نر دید گفت که مردان بسیار بی وفایند من با خود عهد
 کردم که نام مرد هرگز یکرم چنانچه بسا گهاشد که
 نام مرد نمیگیرد و زیر چون این سخن شنید نزدیک
 و غفور رفت و گفت از آن روز که پادشاه صورت را
 در خواب دید تصویر آن بر کاغذ نقش کرده در راه
 نشسته بودم هر که از دور میرسید از و نشان آن صورت
 می پرسیدم امروز میاخی رسید و تصویر آن صورت
 بدو نمودم او گفت که این تصویر ملکه روم است
 غفور ازین سخن بسیار خوش شد و گفت
 که امروز کسی را طرف روم باید فرستاد که ملکه را
 برای ما بخواند و زیر گفت که ملکه با خود عهد کرده است
 که هرگز شوی نخواهد کرد غفور گفت ملکه را درین
 چه را زاست و زیر آنچه از سیاح قصه طاوس
 شنیده بود بیان نمود غفور گفت چه باید کرد و زیر گفت اگر
 حکم شود من روم و تصویر تو با و نمایم چنانکه در خواب تو
 بر صورت

“ he described the face, and the vizier drew
 “ the picture. He erected a hermitage on the
 “ high road, where he attended every day; and to
 “ every person who arrived from a distant country
 “ he shewed this picture and asked, Have you seen
 “ or heard of any woman resembling this portrait?
 “ But no person answered in the affirmative. Af-
 “ ter some time, a traveller came into the hermitage,
 “ to whom the vizier shewed the portrait, and
 “ asked him about it. The traveller said, I know
 “ this face very well, this is the portrait of the
 “ queen of Room; after this, he was lavish in
 “ her praise, and said, with all this beauty she will
 “ not marry. The vizier asked, Do you know
 “ any reason why she does not like to marry? He
 “ answered I do know the reason, which is this:
 “ Once on a time, the queen was sitting in a summer
 “ house, situated in a garden, where, on the top
 “ of a tree, a peahen had deposited her eggs. Sud-
 “ denly the garden was struck with lightning, which
 “ burnt all the trees: when the flames approaching
 “ that tree, the peacock unable to support the heat
 “ of the fire, inhumanely quitted the nest; but
 “ the hen from her affection for the eggs, remained
 with

زن تقمیر کرد و وزیر تصویر آن کشید و در راه صومعه
 ساخت همه روزانجا بودی و هر که از راه دور رسیدی آن
 تصویر را بد و نمودی و گفتی که شما مثل این تصویر زنی
 دیده اید یا شنیده اید اما هیچ کس نمیگفت بعد مدت سیاهی
 در آن صومعه درآمد وزیر آن تصویر بد و نمود و ازو
 نشان او پرسید سیاح گفت که من این صورت
 را خوب میدانم این صورت ملکه روم است
 بعده تعریف او بسیار کرد و گفت که با این همه
 حسن نام شوهر نمیگیرد وزیر گفت هیچ میدانی
 که او چرا شوهر نمیخواهد گفت میدانم و آن آنست
 که وقتی ملکه بر منظری نشسته بود همدر آن منظر باغی
 داشت در آن باغ بالایی درختی طاووس بیضه
 نهاده بود ناگاه در آن باغ آتش افتاد همه درخت
 سوختن گرفت چون آتش نزدیک آن درخت
 رفت نر طاووس تاب آتش نیاورده بی شفقت
 و از آشیانه بیرون شد ماده از محبت بیضه
 نزدیک

“ single; but, notwithstanding, she had for years
 “ felt an aversion towards man, she at last, took unto
 “ herself a husband.” Khojista asked, “ What
 “ kind of a story is this ?

The parrot said, “ It is thus related:—Once on
 “ a time there was an emperor of China, who had a
 “ wise vizier. One day, when the emperor was
 “ asleep, the vizier having come to consult him on
 “ some affairs of government, awakened him. The
 “ emperor on being roused from his sleep, drew his
 “ sword and pursued the vizier, who fled from his
 “ presence, and escaped into another house. The
 “ emperor smote his hands together, rent his gar-
 “ ments, and uttered exclamations. The ministers
 “ of state said, What has befallen you? He an-
 “ swered, at that juncture, I saw in a dream a
 “ a place where was a woman, surpassing in beauty
 “ all I have ever before beheld. Sometimes she kis-
 “ sed my hands, and sometimes I placed my head
 “ on her feet; at that instant the vizier awakened
 “ me out of the dream. In short, the emperor was
 “ continually contemplating that form. He had
 “ another vizier, who was a skilful limner; to him
 “ he

که سالها از مرداخر از کرده بود آخر شوي کرد
 خجسته پرسيد که حکايت او چگونه است

طوطي گفت چنين کويند که وقتي فغفور چين را
 وزير ي بود دانا روزي فغفور چين در خواب
 بود آن وقت وزير براي مصلحت ملکی بيايد و
 فغفور را بيدار کرد فغفور چون بيدار شد تيغ
 برکشيد و دنبال وزير کرد وزير از پيش او گريخت
 و خود را در خانه ديگر افکند فغفور دست بزد
 و جامه بدريد و غوغا کرد ارکان دولت گفتند
 که ترا چه شده است گفت که مرا اين لحظه در خواب
 جاي نمود در انجازه ني را ديدم که گاهي چين زن
 خوب صورت نديده بودم گاهي او بردست من
 بوسه ميداد و گاهي من سبر خود در پاي او مي نهادم
 درين اثنا وزير مرا از خواب بيدار کرد القصه فغفور
 همه وقت آن صورت را ياد ميکرد او را وزير ي
 ديگر نقش پيشه بود فغفور چنانچه صورت آن
 زن

“ fire? Now arise quickly, and go to your lover.” Khojisteh wanted to have gone: at that instant the cock crowed, and the dawn appearing, her departure was deferred.

TALE THE THIRTY-THIRD.

The Emperor of China, in a dream falls in love with the
Queen of Room.

WHEN the sun had set, and the moon was risen, Khojisteh, full of thought, went to the parrot, and said, “ O thou, who art my associate, I have heard that some one asked a great man, What is love? He answered, love is a kind of death in the midst of life. Now this same love, which is my occupation, is arrived at such a pitch, that I wish to relinquish it altogether, and not even to mention the word love in future.” The parrot said, “ O, Khojistah, there is a wide difference between speaking and acting. What relation hath love with patience; and can the lover exist without the mistress? If a woman could live continued unconnected with man, then the queen of Room had remained
“ single

بر خیز و جانب معشوق برو حجه خواست که برود
 هماندم خروس آواز کرد و صبح ظاهر شد رفتن او
 بنو قوف گردید

حکایت سی و سیوم فغفور چین و عاشق
 شدن او بخواب بر ملکه روم

چون آفتاب غروب شد و ماه طلوع نمود حجه
 متفکر بر طوطی رفت و گفت ای رفیق شنیده ام
 که یکی از بزرگان پرسید که عشق چیست گفت
 عشق هر کس است در زیست اکنون این عشق
 کار من بجای رسانیده که آینده ترک عشق
 میخواهم که بگیرم و نام عشق نبرم طوطی گفت ای
 حجه از گفتن و کردن بسیار تفاوت است عشق
 را با صبر چه نسبت و عاشق بی معشوق چگونه زید
 اگر زن بی مرد ماندی ملکه بی شوی بودی هر چند
 که

“ approach the elephant’s ear, and vex him with
 “ a continual gentle buzzing; and when he is
 “ furious, the bird with the long bill shall apply
 “ the point of his beak to the elephant’s eyes,
 “ and pluck them both out; and turn his light
 “ in this world into darkness. Some days after-
 “ wards, when he is tormented with thirst, I will
 “ get before him, and begin croaking; he will
 “ know my voice, and say to himself, There must
 “ be water in a place where there are frogs: Then
 “ following me, he shall plunge into such a place
 “ that he shall not be able to get out of it; and
 “ as no one shall hear his cry, after striving
 “ some days, he will die of himself. Thus they
 “ acted, and by art and stratagem killed the ele-
 “ phant.”

The parrot having brought the tale to this part,
 said to Khojisteh, “ Two or three feeble animals
 “ formed a resolution, and destroyed such a mighty
 “ elephant. We two persons, with our resolu-
 “ tions, how can we fail accomplishing our de-
 O o “ fire?

و آن اینست که زنبور نزدیک کوشش پیل رود و
 او را از آواز نرم خود مست کند چون پیل مست شود
 مرغ دراز نوک بنوک منقار خود هرد و چشم او
 برکشد و جهان رو و شش بر او تاریک سازد
 چون چند روز بگذرد و تشنگی بر و غالب شود من
 بیایم و پیش او آواز کنم او آواز من
 بشناسد و در دل خود گوید که خوک جائیکه بود آنجا آب
 باشد پس دنبال من روان شود من از راجایی
 افکتم که او از آنجا برخاستن نتواند و آواز او کسی
 نشنود و چند روز فاقه کشیده از خود هلاک شود
 پس آنها همچنان کردند و پیل را بجایه و فریب
 هلاک ساختند

چون طوطی این حکایت را بنجار سنانیده حجتیه را گفت
 که دوسه جانور ضعیف همت بستند و آن چنان
 پیل را هلاک نمودند و کس همت می بندیم
 چون است که غرض حاصل نشود و حال از و
 بر خیز

“ powerful enemy must be subdued by art and
 “ stratagem. She had a friend, another bird, called
 “ the Long-bill, to whom she repaired, and making
 “ her complaint, said, An elephant has oppressed
 “ me; contrive some stratagem to revenge
 “ me on him; for friends are serviceable to us
 “ when we are labouring under misfortunes. The
 “ bird said, It is an arduous undertaking to war
 “ with an elephant, and without assistance cannot
 “ succeed. I have a friend, a bee; who is remarkable
 “ for his wisdom; him I will consult. They accordingly
 “ went together to the bee, and set forth all the
 “ circumstances. When he heard the case, he expressed
 “ his apprehensions, and said, I have long devoted
 “ myself to the service of my friends; however, out
 “ of sincere regard, I wish that this story may be
 “ told to the general of the army of frogs. Thereupon
 “ the bee, and the long-bill, all three went together
 “ to the frog; they acquainted him with the particulars,
 “ and intreated his assistance. The frog expressed
 “ great concern at the destruction of the eggs; and
 “ said, Make your mind easy; for by art even a
 “ mountain may be levelled. The frog added, There
 “ now occurs to my mind a stratagem whereby the
 “ elephant may be overcome; and which is this: Let the
 “ bee mind

بکمر و حیلہ دفع باید کرد صعوہ را دوستی بود کہ اورا
 مرغ دراز نوک کفشدی بر او رفت و قصہ خود
 باز نمود و گفت کہ پیلی بر من تعدی کرده است
 حیلہ بکن و تدبیری باز و انتقام من از و بجوہ
 کہ دوستان بمحضیت بکار آیند مرغ گفت
 مہم پیل سخت کاریست از تنہا راست نیاید
 مرا دوستی است زنبور بغایت دانا با او مشورت
 بکنم پس آنہا پیش زنبور رفتند و احوال را ظاہر
 نمودند زنبور چون این قصہ شنید ترسید و گفت
 کہ مدت است کہ در کار دوستان کمر بستہ ام اما مرا
 دوستی است سردار شکر غوک این قصہ با و
 باز باید کرد پس صعوہ و زنبور و دراز نوک ہر سہ
 بر غوک رفتند و احوال باز نمودند و از و مدد خواستند
 غوک بر شکستن بیضہ بسیار تاسف کرد و گفت کہ خاطر
 جمعہ آرید بچیلہ کوہ را پست توان ساخت پس غوک
 گفت کہ بر ای دفع پیل حیلہ در خاطر میگذرد
 و آن

“ mind, exert our joint endeavours, yet they produce no effect. I know not why my stars are so unpropitious.” The parrot replied, “ Know you not, madam, that once on a time a frog, a bee, and a bird, by means of their unanimity, vanquished an elephant, the most tremendous of all beasts: how is it, then, that our joint exertions cannot effect our purpose?” Khojisteh desiring to know the story,

The parrot began, “ In a certain city was a tree resembling a round umbrella; wherein an inoffensive Sáweh* had laid her eggs. One day an elephant came there, and began scrubbing his body against the trunk of the tree, and from the violence of the shock, the eggs fell out of the tree. The poor sáweh fluttered about, in great perturbation, beat herself against the branches, and wept; but what can a flea do in opposition to an elephant? The Sáweh said to herself, A

* A little bird, resembling a sparrow, with a red head.

“ powerful

من و تو یک دل شده کوشش و جهد میکنم
 لیکن هیچ کار بر نمی آید ندانم که بخت من چرا
 این چنین نحس شده طوطی گفت که ای خاتون
 من نمدانی که وقتی غوکي و زنبو ري و مرغی یکدل
 شده بودند و پیلی را که مهیب ترین جانوران است
 از پادر آوردند چگونه و چونست که از من و تو
 کاری بر نمی آید حجتی برسد که حکایت آن
 چگونه است

طوطی گفتن آغاز کرد که در شهری درختی بود
 چون چتر مدور در آن درخت صعوه ضعیف بیضه
 نهاده بود روزی پیلی در اسجار سید و تن خود
 را بآینه درخت خاریدن گرفت و از آسیب
 زور آن بیضه از درخت بیفتاد صعوه
 سیپاره از غایت اضطراب می پرید و خود
 را بدان شاخ میزد و میکریست لکن
 پشه با پیل چه کند صعوه با خود گفت که دشمن قویرا
 بکمر

“ chief has ensued. The magistrate sent for the
 “ merchant, and asked, What is it that this bar-
 “ ber saith? The merchant replied, He was my
 “ servant, and some days ago went out of his
 “ mind. The magistrate gave credit to the mer-
 “ chant’s assertion, and drove away the barber.”

The parrot, having finished this story, said to Khojسته, “ Now arise.” She stood up, and was inclined to go, when the cock crowed, and the dawn appearing, her departure was delayed.

TALE THE THIRTY-SECOND.

The frog, the bee, and the bird, who killed the elephant.

WHEN the sun was sunk into the west, and moonshine appeared, Khojسته went to the parrot, and asked leave, The parrot said, “ Re-
 “ joice, my mistress; be not in the least thought-
 “ ful. I will most undoubtedly exert myself in
 “ your business, and bring about your meeting with
 “ your lover.” Khojسته answered, “ O, thou
 “ greencoat! notwithstanding you and I, with one

بلکه فتنه واقع شد حاکم آن بازار کانرا طلبید و گفت
این حجام چه میگوید بازار کان گفت این نوکر من
نود از چند روز دیوانه گردید حاکم منحن بازار کان
را باور کرد و حجام را راند

طوطی چون این حکایت تمام کرد حجتیه را گفت
حالا برخیز حجتیه برخاست و عزم رفتن نمود در حال
خرو سس آواز کرد و صبح ظاهر شد رفتن او موقوف
گردید

حکایت سی و دوم یک غوک و زنبور و مرغ
که پیل را کشته بودند

چون اوثاب در مغرب رفت و ماه تاب ظاهر شد
حجتیه بر طوطی رفت و رخصت خواست طوطی گفت
که ای کدبانو شاد باش و هیچ فکر مکن در کار تو
البته سعی خواهی کرد و ترا محبوب تو خواهی
رسانید حجتیه گفت که ای سبز پوش هر چند
من

“ the merchant’s beard ; at which time a brahmin
 “ arrived. The merchant got up, and with a stick
 “ struck the brahmin several times on the head ;
 “ who fell on the ground, and was changed into
 “ gold. The merchant gave the barber some ru-
 “ pees, and said, Tell not this *adventure* to any
 “ one. The barber concluded, that upon any per-
 “ son striking with a stick a brahmin, he would
 “ be turned into gold. The barber went to his
 “ own house, when he invited several brahmins,
 “ and gave a feast. After which he took up a
 “ heavy stick, and repeatedly belaboured the brah-
 “ mins on their heads, in such a manner, that
 “ their pates were broken, and blood flowed. The
 “ brahmins began to vociferate their complaints,
 “ which brought together a crowd of people, who
 “ dragged the barber before the magistrate. The
 “ judge asked him, Why did you beat the brah-
 “ mins ? He answered, Because when I was at
 “ the house of a certain merchant, a brahmin
 “ entered ; to whom the merchant gave several
 “ blows on the head with a stick ; whereupon he
 “ was changed into gold ; and I therefore suppo-
 “ ed that on any person beating a brahmin with
 “ a stick, he would thereby be turned into gold :
 “ Covetous of this gain, I also beat the brah-
 “ mins : Not one is changed into gold ; but mis-

N n

“ chief

حجامي در ريش باز رگان حجامت ميگرد آنوقت
 برهنه رسيد باز رگان برخاست و چند بار چوب
 بر سر برهنه زد او بر زمين افتاد و زگرديد باز رگان
 حجام را چند روپيه داد و گفت اين باکسي مگو
 حجام پنداشت که هر که برهنه را چوب ميزند برهنه
 زگر ميگردد و حجام در خانه خود رفت و چند برهنه را
 سجانه خود طلبيد و ضيافت کرد بعد ان چوپاي
 کمران برگرفت و بر سر برهنه چنان زد که سرهاي آنها
 شکست و خون روان شد برهنه شور و فرياد
 آغاز کردند مردمان بسيار جمع شدند و حجام را
 پيش حاکم بردند حاکم او را پرسيد که چرا برهنه را
 زدي گفت که من در خانه فلان باز رگان رفته
 بودم برهنه پيش او آمد باز رگان چند چوب
 بر سر او زد برهنه زگرديد پنداشته بودم که
 اگر کسي برهنه را چوب بزند برهنه زگر ميشود
 از اين طمع من نيز برهنه را زدم کسي زگرديد
 بلکه

brocade, ornamented her ears and neck with gold and jewels, and went to the parrot, to ask leave, saying, "I want to go to my lover at midnight; now tell a short story."

The parrot said, "In a certain city was an opulent merchant, who had not any child. One day he said to himself, I have amassed a great quantity of riches in this world, but have not any child to possess my wealth at my decease; it is advisable for me to dispose of all my property amongst dervishes, the poor, and orphans. In short, he gave away all his property in charity. That very night, in a dream, he saw a person to whom he said, Who art thou? The vision answered, I am the archetype of your destiny: Forasmuch as you have this day disposed of all your riches amongst the poor without having reserved any part to yourself, I will visit you to-morrow under the semblance of a brahmin, when do you strike me several blows on the head, with a stick; on which I will fall to the ground, and be converted into gold; whatever member you may require, cut it off, and immediately its place will be supplied with another limb. The next day a barber was shaving
" the

وگوشش و کردن از زر و زیور آراست و بطلب
اجازت بر طوطی رفت و گفت میخواهم که وقت
نیم شب پیش محبوب بروم اینوقت حکایت مختصر بگو

طوطی گفت که در شهری بازرگانی بود مالدار فرزندی
داشت روزی با خود گفت که من در جهان مال
بسیار جمع کرده ام اما فرزندی ندارم که بعد مردن من
دولت بگیرد مصلحت آنست که همه مال خود بدرویشان
و مفلسان و یتیمان دهم القصه همه مال خیرات کرد
همان شب شخصی را بخواب دید پرسید کیستی
گفت که من صورت اصل بخت تو ام چون امروز
همه مال خود بدرویشان دادی و هیچ برای خود نداشتی
من فردا بصورت برهمین پیش تو خواهم آمد آنوقت
چند بار چوب بر سر من خواهی زد بر من خواهم افتاد
وزر خواهم شد هر عضوی که بخوابی ترا شش در حال
عضوی دیگر آنجا درست خواهد شد روز دیگر

حجامی

“ with the two persons who had been in the
 “ chest, asked the latter what conversation the
 “ goldsmith had with his wife the preceding night?
 “ They related to the cazy, whatever they had
 “ heard. The cazy sent his own men to the
 “ goldsmith’s house, and described the spot where
 “ the purse of money had been put, and on dig-
 “ ing up the ground, they found it, and brought
 “ it to the cazy. He restored the purse to the
 “ soldier, and hanged the goldsmith on a gibbet.”

The parrot, having finished this story, said to Khojisteh, “ If the goldsmith had not told the
 “ secret to his own wife, it would not have been
 “ discovered. Now arise, and go to your lover.”
 Khojisteh stood up; instantly the cock crowed, and the
 dawn appearing, her departure was deferred.

TALE THE THIRTY-FIRST.

Of the merchant; and the barber’s beating the brahmins.

WHEN the sun went into the western side,
 and the moon got up, and the stars ap-
 peared, Khojisteh having put on apparel of gold
 brocade,

در صندوق بودند پر سید که زر کمر با زن خود بشب
 چه گفت آنها هر چه شنیده بودند با قاضی گفتند
 قاضی مردمان خود را بخانه زر کمر فرستاد و انجایی که کیسه زر
 نهاده بود نشان داد چون زمین را کندیدند کیسه
 زریافتند و پیش قاضی بردند قاضی آن کیسه زر را
 بسیاری داد و زر کمر را بردار کشید

طوطی چون این حکایت تمام کرد و خنجر را گفت
 که اگر زر کمر با زن خود را از نمیکفت فاش نمیشد
 حالا بر خیر و پیش معشوق برو خنجر خواست که برود
 در حال خروس آواز کرد و صبح نمود شد رفتن او
 موقوف گردید

حکایت سی و یکم یک تاجر و زدن حجام
 برهنان را

چون خوارشید سمت مغرب رفت و ماه طلوع کرد
 و ستارگان برآمدند خنجره پارچه زر بفت یوشید
 و کوشش

“ asked him, Have you any person as a witness?
 “ He answered, No. The crazy thought to him-
 “ self, Goldsmiths are a faithless set of people,
 “ and thieves; so that it is not at all improbable
 “ but he may have stolen the money. In short,
 “ the crazy sent for the goldsmith and his wife;
 “ but to all his interrogations they would not con-
 “ fess. The crazy said to them, I know very
 “ well that you have taken the money; if you
 “ do not restore it, I will send you to hell.—
 “ Then the crazy entered the house, and concealed
 “ two persons in a chest placed in one of the
 “ chambers. After so doing, he came out, and
 “ again said to the goldsmith, If you do not
 “ consent to restore his money, to-morrow I will
 “ put you to death. He then gave orders that
 “ the goldsmith and his wife should be shut up
 “ together in that chamber. At midnight the wo-
 “ man said to the goldsmith, If you did take
 “ this money, tell me where you have put it.—
 “ The goldsmith said, In such a place, I put it
 “ into the ground. In short, when the night was
 “ ended, and the sun rose, the crazy sent for the
 “ goldsmith and his wife, and confronting them

M m 2

“ with

رفت و احوال خود ظاهر کرد قاضي پرسيد کسي
 کواه داري گفت نه قاضي بادل خود گفت که قوم
 زرکران بسيار بي ايمان و دزد ميشود مايج عجب
 نيست که او دزديده باشد القصه قاضي زرکر
 وزن زرکر را طلبيد و هر چند پرسيد آنها اقرار
 نکردند قاضي او را گفت که من خوب ميدانم که
 ز را گرفته اکر نميد هي ترا بجهنم خواهم فرستاد
 پس قاضي درون خانه رفت و در صندوقي دو
 شخص را نشان داد و آن صندوق را در يک حجره نهاد
 بعد از آن بيرو آمد و باز زرکر را گفت که اکر ز را
 دادن قبول نميکني فردا ترا خواهم کشت پس او را
 باز او در آن حجره بنده نمود وزن وقت نيم شب
 زرکر را گفت که تو اکر زر او گرفته مرا بگو که کجا
 نهاده زرکر گفت در فلان جاي زير زمين نهاده ام
 القصه چون شب گذشت و آفتاب برآمد قاضي
 زرکر و زن او را طلبيد و بروي او از آن دو شخص که
 در صندوق

“cret, make a sign for me to go.” The parrot said, “Keep in remembrance a maxim of mine, —Not to tell one’s secret to any one;—otherwise it will be discovered, just as the goldsmith’s secret was found out.” Khojisteh asked, “What is his story?”

The parrot began, “In a certain city was a wealthy goldsmith. A soldier thought him his friend, and believed him sincerely attached to his interest. One day the soldier found on the road a purse full of money, and having opened it, counted two hundred and fifty gold mohurs.—The soldier carried the mohurs to the goldsmith, and rejoicing said, I am very fortunate, that without labour I have found this sum of money on the highway. He then gave all the money in charge to the goldsmith. Some days after, the soldier wanted his own money. The goldsmith said, You tell a falsehood; when did you entrust your money to me? I imagined you my friend, not knowing you to be such an enemy; you want to get money by fraud. The soldier having no alternative, went to the cazy; who

M m

“asked.

محرم راز اشا رت کن تا بروم طوطی گفت که یک
فضیحت من یاد دار که با کسی راز خود مگو و گرنه راز تو
فاش خواهد شد چنانکه راز ز رکری فاش
شد تجننه پر سید حکایت او چگونه است

طوطی آغاز کرد که در شهری زرگری بود مالد ار
یک سپاهی او را دوست خود می پنداشت و
بدوستی او اعتماد داشت روزی سپاهی مذکور
در راه کیسه پر از زر یافت و او را کشاد و شمرد
دو صد و پنجاه اشرفی بود سپاهی مع اشرفی
پیش زرگر شادان رفت و گفت بخت نیکو
دارم که بی محنت این قدر زر در راه یافتیم
پس آن همه زر بر زرگر سپرد بعد چند روز سپاهی
زر خود خواست زرگر گفت دروغ میگوئی مرا
کمی حواله کردی ترا دوست خود دانستم و نمیدانستم
که این چنین دشمن هستی میخوانی که بدروغ
زر از من بگیری سپاهی لاچار شده نزد قاضی
رفت

“hear one word of mine,—Be pleased to give me
 “leave.” The parrot said, “Arise, and delay not,
 “and go to your lover; for that is my wish.”
 Khojisteh stood up, and set out. The cock crowed:
 “Khojisteh abused the cock, and coming again to
 the parrot, said, “Now that day has appeared, it
 “is not a time for me to go.” In short, this
 night also her departure was deferred.

TALE THE THIRTIETH.

The soldier and the goldsmith, the latter of whom lost his
 life from the love of money.

WHEN the sun sunk into the western quar-
 ter, and it was evening, the stars appeared
 Khojisteh eat some fruit; she combed her hair,
 and having applied collyrium to her eyes, put on
 fine apparel, and bedecked her ears and neck with
 gold and jewels, and then went to the parrot, to
 ask leave, saying, “O, thou possessor of my se-
 cret,

يک سخن من بشنو تو مرا بخوشي خود رخصت کن
 طوطي گفت بر خيز و توقف مکن و بمعشوق خود برس
 که خوشي من همين است خجسته بر خاست و
 روانه شد که خروس آواز کرد خجسته خروس را
 دشنام کويان باز نزد طوطي آمد و گفت حالا صبح
 ظاهر شد وقت رفتن نيست القه آن شب هم
 رفتن او موقوف گردید

حکایت سيم يك سپاهي وزير و کشته
 شدن زر کرجه مال

چون خورشيد بسمت مغرب رقت و شام
 گردید و ستاره بر آمد خجسته قدری میوه بخورد و موي را
 بشامه کرد و سر مه در چشم کشیده پوشاک خوب
 پوشیده از روزیور کوشش و کردن آراسته
 بطلب اجازت پيش طوطي رفت و گفت اي
 محرم

" You are an egregious blockhead to have had
 " reliance on me, and out of compassion to have
 " admitted me into your sleeve. The nobleman
 " said to the snake, I have done good to you, why
 " want you to render me evil? The snake replied,
 " The sages have said, It is not right to do good
 " to every person. The nobleman in his own
 " mind was frightened, and repented of what he
 " had done, and thought to himself, By what
 " means can I deliver my life from his designs,
 " and get him out of my sleeve? He was prompt
 " in the business, and said to the snake, Another
 " of your species is coming here; lay our matter
 " before him, and if he approves of your senti-
 " ments, then treat me as you please. Hereupon
 " the snake turned his head, in order to look at
 " the other, when the nobleman seizing the op-
 " portunity, struck a stone against the snake's head,
 " and killed it."

When Khojīsteh had heard the story to the end,
 she said to the parrot, " I approve of your ex-
 " hortation, and have listened to your tale; now
 " hear

نمیدانی که من دشمن توام تو سخت احمق هستی
 که بر من اعتماد کردی و رحم نمودی مرا با ستین خود
 جادادی امیر گفت ای مار با تو نیکی کرده ام چرا با من
 بدی کردن میخواهی مار گفت که خردمندان گفته اند
 که با هر کس نیکی کردن خوب نیست امیر در دل
 خود ترسید و پشیمان گردید و در دل خود اندیشید که
 الحال چگونه از دست او جان بر شوم و این را
 از آستین بیرون کنم چستی بکار برد و مار را گفت
 ای مار ماری دیگر می آید من و تو این سخن را
 پیش این مار اظهار کنم اگر این سخن تو پسند کند
 پس هر چه خواهی با من بکن مار چون روی خود کردانید
 و بطرف مار دیگر دید فی الحال امیر قابو یافته
 سنگی بر سر مار زد و آنرا کشت

خنجره چون این حکایت تمام شنید طوطی را گفت
 که نصیحت تو قبول کردم و حکایت تو شنیدم حالا
 یک

" has befallen you. Now arise, and go to your
 " lover; but place no confidence in an enemy;
 " otherwise you must meet with the same return
 " as the nobleman experienced from the snake."
 Khojisteh asked, " What is the nature of the story ? "

The parrot began, " One day, as a nobleman
 " was hunting, a frightened snake came to him,
 " and said, O, my lord, allow me to conceal
 " myself in some place. The nobleman asked,
 " Why are you afraid. He said, An enemy with
 " a stick is pursuing me, to kill me. The noble-
 " man pitied the snake, and admitted him into
 " his own sleeve, where he lay concealed. An
 " instant after, a person with a stick came to the
 " spot, and said, A black snake escaped from me,
 " and ran this way,—has any body seen it? The
 " nobleman answered, No. The man, with the
 " stick in his hand, looked about; but not seeing
 " the snake, went his way. The nobleman said
 " to the snake, Your enemy is departed; do you
 " also go your own way. The snake answered,
 " I will bite and kill you; after which I will
 " go: know you not that I am your enemy?

چگونه است حال بر خیز و جانب معشوق خود برو
 لیکن باید که بر دشمن اعتماد نکنی و گرنه همان خواهی دید
 که امیری از مار دید حجبسته پرسد که آن حکایت
 چگونه است

طوطی آغاز کرد که روزی امیری بشکار رفت ناگاه
 ماری ترسان پیش او رسید و گفت ای امیر
 مرا جلد که پنهان شوم امیر گفت چرا ترسان
 هستی گفت که دشمن برای کشتن من چوبی گرفته
 و دنبال من می آید امیر بر مار رحم نمود و در استین خود او
 را جای داد مار در استین امیر پنهان شد بعد یک لحظه
 مردی پاچوب انجار سید و گفت که ماری سیاه از پیش
 من گریخته آمده اینجا کسی او را دیده است امیر گفت نه
 آن مرد چپ و راست نظر کرد مار را ندید راه خود
 پیش گرفت امیر گفت ای مار دشمن تو رفت
 اکنون تو نیز راه خود پیش گیر مار گفت که ترا
 خواهم گزید و خواهم گشت بعد آن خواهم رفت
 نمیدانی

TALE THE TWENTY-NINTH.

The nobleman who concealed a snake in his sleeve.

WHEN the sun went to the western quarter, and the moon appeared above the eastern horizon, Khojisteh, whose eyes were full of tears, repaired to the parrot, and said, " My heart is consumed with the fire of love ; to-night, by all means, I will go to my sweet-heart." When the parrot saw that Khojisteh was particularly anxious this night to go to her lover, he was alarmed, and after considering with himself, said, " My mistress, I wish to God to send you quickly to your lover, and every night I give you leave : but you yourself create delay, and are not able to go ; I know not what

L 1

" has

حکایت بیست و نهم یک امیر و پنهان
داشتن مارد را ستین خود

چون خورشید سمت مغرب رفت و ماه از افق
مشرق بر آمد خجسته پیر از اشک چشم بر طوطی رفت
و گفت که از آتش عشق دل من کباب شده است
امشب بهر صورت بر محبوب خواهم رفت طوطی
چون خجسته را دید که امشب او برای رفتن بسیار
اضطراب دارد ترسید و با خود اندیشید و گفت
که ای کدبانو من از خدا میخوانم که تو بجلد بمعشوق خود
برسی و هر شب ترار خصت میدهم لیکن تو خود
توقف میکنی و رفتن نمیتوانی نمیدانم که بخت تو
چگونه است

“ and supply the place of its mother. The lion
 “ replied, It is well. A month or two after this,
 “ the lion’s whelps and the young jackal, all
 “ three were increased in size. The lion’s whelps
 “ imagined the young jackal was their brother,
 “ and they played together as such. One day these
 “ three young ones went to hunt together, and
 “ saw an elephant. The young jackal fled from
 “ the place, and hid himself under a tree. The
 “ lion whelps, on seeing their elder brother run
 “ away, fled also. An hour after, all the young
 “ ones came home together, and told their adven-
 “ ture to the lioness; who then observed, He is
 “ the cub of a jackal, how should he be valiant!
 “ and what does he know of war?”

The parrot having finished this story, said to
 Khojisteh, “ Stand up now, and go to your lover.”
 Khojisteh wanted to have gone: immediately the
 cock crowed, and dawn appearing, her departure
 was deferred.

TALE

مادران بدارم شیر گفت نیکو است بعد یک
 دو ماه بچکان شیر و بچه شغال هر سه اندک
 بزرگ و کلان شدند شیر بچکان بچه شغال را
 برادر بزرگ خود می پنداشتند و همچو برادران
 با هم بازی میکردند روزی هر سه بچکان بشکار
 رفتند و پیل را دیدند بچکان شیر طرف پیل دویدند
 و بچه شغال از انجا که ریخت وزیر درختی پنهان شد
 شیر بچکان چون برادر بزرگ را کریزان دیدند
 آنها هم کریختند بعد یک ساعت همه بچکان
 بخانه آمدند احوال خود با مادر گفتند مادر گفت
 که او بچه شغال است بهادر چگونه شود و کار
 جنک چه داند

طوطی چون این حکایت تمام کرد خجسته را گفت
 حالا بر خیز و پیشش محبوب خود برو خجسته خواست که
 برود در حال خسرو س آواز کرد و صبح ظاهر شد
 رفتن او موقوف کردید

حکایت

“ friend of mine, was flying, seeing me in the
 “ cage, he approached me, and from him I heard
 “ a tale similar to that I related to you last night.”
 Khojisteh asked, “ What is the nature of it?”

The parrot began, “ Once on a time, a lion
 “ dwelt in a desert, along with his female and
 “ two whelps. One day he roamed about the
 “ woods and thickets, in quest of game, but not-
 “ withstanding all his search and labour, not being
 “ able to find any thing, was returning towards his
 “ own den; when he saw lying on the ground a
 “ jackal cub, only a few days old: he took it
 “ up and brought it to the lioness, saying to her,
 “ This is all the game I have picked up to-day;
 “ I cannot find it in my heart to eat it; I can
 “ fast one or two days, but you are not able to
 “ do so; therefore eat this. The lioness answered,
 “ You are a male, whose heart is hard and void
 “ of compassion, yet will not eat it; how then
 “ can I, who am a female with two young ones,
 “ and have a tender heart, devour it? Nay, if,
 “ you command me, I will nourish this orphan
 “ and

من می پرید و چون مرا در قفس دید نزد من آمد
 حکایتی از و شنیدم همچو آن حکایت که دی شب
 با تو تقریر کردم حجت پر سید چکو نه است
 طوطی گفتن گرفت که وقتی در بیابانی مشیری
 با ماده و دو بچه خود میبازد روزی شیر در اطراف
 وادی و جنگل برای شکار میگردید هر چند تلاش
 نمود و محنت بسیار کشید هیچ شکار نیافت چون
 طرف خانه خود مراجعت نمود بچه مشغال چند روز
 در راه افتاده دید آنرا برگرفت و پیش ماده خود آورد
 و گفت امروز همین شکار یافته ام دل من این را
 خوردن نمیخواهد و من یکدور روز کرسنه می توانم
 ماند لیکن تو نمیی توانی حالا این را تناول کن ماده
 گفت تو نه هستی و سخت دل و بی رحم تا هم او را
 نمیخوری من که ماده ام و دو بچه می دارم و نرم دل
 هستم این را چگونه خورم لیکن اگر فرمائی این
 یتیم را پرورش کنم و این بی مادر را همچو
 مادران

The parrot having finished the tale, said to Khojiste, " Don't take a slave along with you, " but go alone, for no good actions can proceed " from mean persons." Khojiste wanted to have gone unattended: instantly the cock crowed, and dawn appearing, her departure was deferred.

TALE THE TWENTY-EIGHTH.

The lion and his whelps, and how he fostered a young
jackal.

WHEN the sun went to the western quarter, Khojiste, arrayed in man's apparel, repaired to the parrot, to ask leave. The parrot laughed heartily; at seeing Khojiste dressed in man's clothes, and said to her, " As this is a dark night, " you have done well in putting on man's clothes, " and coming alone, instead of bringing the slave " along with you. To-day, as a parrot, an old
K k 2 " friend

طوطی چون این حکایت تمام کرد و خنجره را گفت که
 که غلام را همراه من ببر بلکه تنها برو زیرا که از کمینه قوم
 هیچ کار خوب نشود و خنجره خواست که تنها برود
 و حال خرو سس آواز کرد و صبح ظاهر شد
 رفتن او موقوف گردید

حکایت بیست و هشتم شیر و بچکان او
 و پرورش کردن او بچه شغال را

چون خورشید سمت منم رفت خنجره لباس مردانه
 پوشیده بطلب اجازت بر طوطی رفت طوطی
 چون خنجره را لباس مردانه دید بسیار خندید و با او
 گفتن گرفت که امشب تاریک است خوب
 کردی که لباس مردانه پوشیده و تنها آمده و غلام
 را همراه نه آوردی امروز یک طوطی دوست قدیم
 من

" body. The cuts on his face were cured in a
 " short time, but the wounds in his body left such
 " marks, that they resembled the scars of a sword,
 " or an arrow. A famine happening in the pot-
 " ter's town, he was obliged to go to another place
 " in quest of service. The king of that country
 " seeing such kind of scars on the potter's body,
 " he thought, this must be some valiant man to
 " have put himself in the way of receiving such
 " wounds: thereupon the king engaged him, and
 " exalted him to high rank. A few days after,
 " the king was engaged in a war, and made the potter
 " commander of his forces; and designed to send him
 " to oppose the enemy. The potter being terrified
 " fell sick, and said to the king, I am a potter,
 " and shall never be able to perform military duty.
 " The king laughed very heartily, but within himself
 " was ashamed; and he sent another person to con-
 " duct the war."

K k

The

و روی و اندام او مجروح گردید بعد از مدت آن
 زخم‌ها رو به بهبودی آورد لیکن زخم‌هایی که بر بدن شده
 بود نشان‌هایی او چنان مفهوم و معلوم میشد که زخم
 شمشیر است یا تیر اتفاقاً قحط در شهر کلال افتاد
 از آن سبب کلال بسفر رفت و نوکری خواست
 و بشهر دیگر رسید چون پادشاه آن ملک بدان
 قسم زخم‌ها بر بدن کلال بدید پنداشت که این مرد
 بسیار شجاع است ازین باعث چنین زخم‌ها بر خود
 گرفته است پس پادشاه او را نوکر داشت و مرتبه
 او زیاده فرمود بعد چند روز پادشاه را مهمی پیش
 آمد پادشاه آن کلال را سردار فوج خود ساخت
 و خواست که او را برای جنگ دشمن بفرستد کلال
 ترسید و بیمار گردید و از پادشاه عرض کرد که من
 کلال هستم از من انجام کار جنگ نخواهد شد
 پادشاه بسیار خندید و در دل خود شرمند شد
 و در آن مهم دیگر مرا فرستاد

طوطی

“ turned, I come to you, in hopes of obtaining
 “ some money, and not to consult you on a point
 “ of law.—Thus do you recount to me maxims
 “ and fables, when I come merely to ask permif-
 “ sion to visit my lover, not to hear advice, and
 “ listen to stories.” The parrot said, “ Be not
 “ uneasy at my words and exhortations, since the
 “ advice of a friendly monitor is serviceable for this
 “ world as well as for the next.” Khojisteh re-
 joined, “ O, parrot! I listen to every advice that
 “ you give me—to-night being dark I am afraid to
 “ go alone, and want to take my own slave along
 “ with me.” The parrot said, “ A slave is a menial
 “ servant, not fit to accompany you; for the sages
 “ have said, that no reliance ought to be placed on
 “ those of low degree. Have not you heard the
 “ story of the potter?” Khojisteh asked, “ What
 “ kind of story is this?

The parrot said, “ One day a potter having
 “ drank a quantity of liquor was intoxicated, and
 “ falling over the pots and pans, cut his face and
 “ body.

اعرابي گفت که من پيش شما براي خواستن
چيزي ز رآنده ام نه براي پرسدن قوي اي طوطي
من هر شب پيش تومي آيم و تو کلمات و حکايات
با من تفرير ميکني صرف بطلب رحمت مي آيم نه براي
شنيدن نصيحت و حکايت طوطي گفت که از سخن
نصيحت من دلتنگ مشو زيرا که در هر دو جهان
سخنان نصيحت نا صحت بکار مي آيد خجسته گفت
که اي طوطي هر نصيحت که مرا ميگوئي مي شنوم
امشب که تاريخ است تنهارفتن مي ترسم
و ميخواهم که غلام خود را همراه خود به برم

طوطي گفت که غلام کمينه است لايق همراه بردن
غست زيرا که خرد مندان گفته اند که هر قوم کمينه
اعتماد نبايد کرد حکايت آن کلال نشيده خجسته پرسيد
که آن حکايت چگونه است

طوطي گفت که روزي کلاي مي بيار نوشده
و مست شده بر لوزه و قرابه هاي سفالينه مي در افتاد

“ The parrot, having finished this story, said to Khojسته, “ It is not advisable for you to restrain
 “ your passion ; arise, and have an interview with
 “ your lover, or else you, like the king, will suffer
 “ in your health.” Khojسته wanted to
 have gone ; instantly the cock crowed, and dawn
 appearing, her departure was deferred.

TALE THE TWENTY-SEVENTH.

The potter, who is taken into the service of a king, and
 made general of his army.

WHEN the sun went to the western quarter,
 Khojسته, with her eyes full of tears, and
 an aching heart, went to the parrot and said, “ When
 “ an Arab went to a rich man, and said, I will go
 “ to Mecca, the rich man answered, Go. He
 “ said, I have not the means. The rich man replied,
 “ If you have not money, it is not proper for you
 “ to go thither, for God has not commanded those
 “ who are poor to go to Mecca. The Arab re-
 “ turned,

طوطی چون اینککایت تمام کرد حجتہ را گفت که
 ترا مصیحت نیست که صبر کنی بر خیز و با معشوق خود
 ملاقات کن و اگر نه حال ترا چون شاه زوال خواهد
 شد حجتہ خواست که رود در حال خروس آواز کرد
 و صبح ظاهر شد رفتن او موقوف گردید

حکایت بیست و هفتم یک کلال و نوکر شدن
 او پیش بادشاهی و نمودن شاه سالار فوج او را
 چون خورشید سمت مغرب رفت حجتہ با چشم
 پر اشک و دل پراز درد بر طوطی رفت و گفت
 که اعرابی پیش تو نمیری رفت و گفت که من بمکه خواهم
 رفت تو نمکر فرمود که بروا و گفت که زاندا نرم تو نمکر
 گفت که تو اگر زاندا نرمی بمکه رفتن روا نیست
 زیرا که خدا مفلس را بمکه رفتن نفرموده است
 اعرابی

“ myself to him. In short, one day, as the king
 “ was passing by the cutwal’s habitation, the wo-
 “ man was standing on the roof of the house, and
 “ shewed herself to the king; who, as soon as he
 “ saw her, fell in love; and having sent for the
 “ viziers, said to them, Why did you tell me such
 “ false words? They answered, We unanimously
 “ agreed, that if your Majesty were to see this
 “ woman, you would neglect the affairs of your
 “ kingdom. The king approved of the viziers’
 “ excuse, and his love for the woman affected his
 “ health. The ministers of state recommended, that
 “ the king should demand the woman of the cut-
 “ wal, and if he did not resign her willingly, that
 “ she should be taken from him by force. The
 “ king said: I am the prince of this kingdom;
 “ be careful how you advise; I will not be guilty
 “ of an action so very repugnant to justice; it
 “ does not become monarchs to behave with such
 “ tyranny towards their subjects and servants. In
 “ short, after a few days, the king was seized with
 “ melancholy, on account of this woman; he be-
 “ came emaciated, and at length died of grief.

The

میرفت آن زن بر بالاخانه ایستاده بشد و خود را
 بیادشاه نمود پادشاه چون او را دید عاشق شد
 و وزیران را طلب کرد و گفت که چرا فلان سخن
 بامن دروغ گفتید آنها عرض کردند که مایان
 میان خود با مشورت کردیم که اگر پادشاه این
 زن را خواهد دید از کار ملک غافل خواهد شد
 پادشاه عذر وزیران را پسندید و از عشق
 آن زن بیمار شد ارکان دولت پادشاه را مصلحت
 دادند که آن زن را از کوتهال بخوابد اگر بخوشتی
 ندهد بزور بگیری پادشاه گفت که من پادشاه
 اینمالم هبستم زینهار این چنین نخواهم کرد
 زیرا که این کار از انصاف دور است پادشاهانرا
 نباید که این چنین ظلم بر رعایا و نوکران بکنند
 القصه پادشاه بعد چند روز در غم آن زن بیمار
 و حقیر گرد و از آن غم جان داد و مرد

طوطی

“ thing comes of itself, to him who is fortunate.
 “ The king had four viziers, to all of whom he
 “ said, Go you to the merchant's house, take a
 “ view of his daughter, and if she is worthy of
 “ my choice, bring her immediately. The viziers
 “ entered the merchant's house, and on beholding
 “ the daughter's face, were deprived of their sen-
 “ ses. They consulted together, and said, If the
 “ king should see a woman with so beautiful a
 “ countenance, he would lose his reason, and, re-
 “ maining with her night and day, will pay no
 “ attention to the duties of royalty, so that all
 “ public affairs will go to ruin. Then the four
 “ viziers returned to the king, and thus reported:
 “ This virgin is not remarkably handsome: in the
 “ royal palace are many that have equal preten-
 “ sions to beauty. The king said, If it is as
 “ you represent, then I will not marry her. In
 “ short, the king did not ask the merchant's
 “ daughter in marriage. The merchant, in despair,
 “ married his daughter to the cutwal of that city.
 “ One day the young woman said to herself, it
 “ is extraordinary that the king rejected me, who
 “ am so beautiful: some time or other I will shew
 “ myself

وزیر داشت هر چهار را فرمود که سخانه بازارگان بروید
 و دختر او را ببینید اگر لایق من باشد در حال بیارید وزیران
 در خانه بازارگان رفتند و چون روی دختر او را دیدند
 سیهوشش کردند و بایکدیگر مشورت کردند و گفتند
 که اگر پادشاه چنین زن خوب صورت را خواهد دید
 دیوانه خواهد گردید و شب و روز نزد او خواهد ماند بکار
 ملک توجه نخواهد کرد و همه امورات تباه خواهد شد
 پس هر چهار وزیر پیش پادشاه رفتند و عرض کردند
 که آن دختر حسن خوب ندارد و همخوانی او در خانه والا بسیار
 هستند پادشاه گفت که اگر این چنین است
 چنانکه شما میگوئید پس او را نمیخواهم القصة پادشاه
 دختر تاجر را بر زنی خود نخواست تاجر مایوس شد و دختر را
 با کوی تو ال آن شهر شادی کرده و در روزی آن دختر بان خود گفت
 که من چنین خوب و هستم عجب است که پادشاه
 مرا قبول نکرد و روزی خود را به پادشاه خواهم نمود
 القصة یکروز پادشاه طرف خانه کو تو ال
 میرفت

The parrot began, “ In a certain city was a
 “ merchant, who had plenty of money and effects,
 “ and kept horses and elephants. He had a very
 “ handsome daughter, the fame of whose beauty
 “ reached distant countries and cities. Merchants
 “ and traders of that country wanted to marry
 “ the merchant’s daughter; but the father would
 “ not accept of their proposals. When the young
 “ woman became marriageable, one day the mer-
 “ chant wrote and sent a letter to the king,
 “ couched in the following terms:—I have a
 “ daughter, the beauty of whose countenance re-
 “ sembles the moon, her walk is graceful as the
 “ mountain pheasant, and her voice may compare
 “ with the nightingale with a thousand notes; from
 “ the desire of hearing her discourse, the birds are
 “ arrested in their flight, and become intoxicated
 “ and senseless. I flatter myself, that if your
 “ Majesty sees good, she is worthy of your choice,
 “ and may be the means of increasing my own
 “ rank in life.—On the receipt of this letter,
 “ the king was greatly delighted, and said, Every

“ thing

طوطی آغاز کرد که در شهری باز رکابی بسیار مال
 و اشیاء و اسب و فیل پیش خود میداشت او را
 دختری بود نهایت خوب رو آوازه حسن او در
 ملک بادشهر هارفته هر چند باز رکاب و تاجر آن آنملک
 با دختر تاجر شادی کردن خواستند لیکن باز رکاب
 قبول نکرد و قتیکه دختر مذکوره لایق شادی شد
 روزی باز رکاب خطی به بادشاه آن ملک نوشته
 فرستاد بدین مضمون که من دختری دارم همچو ماه
 صورت دارد و رفتار همچو تدر و کهسار و گفتار چون
 بلبل هزار داستان جانوران پرند و بذوق
 شنیدن سخنها از هوا می درایند و مست
 و بیهووش میشوند امید که اگر پادشاه قبول
 فرمایند لایق حضرت است و قدر من زیاده کرد
 پادشاه چون خط او خواند بسیار خورم و
 خورسند کردید و با خود گفت که هر که بخت نیکو
 میدارد هر چه از خود پیش او می رسد پادشاه چهار
 وزیر

TALE THE TWENTY-SIXTH.

The merchant's daughter, whom the king rejected.

WHEN the sun was set, and the moon risen, Khojسته, with a downcast countenance, went to the parrot, and said, "O, thou possessor of my secret, the sages have said, that a woman without shame, is the worst of women:— Now I wish to avoid going to a strange man; and to sit at home patiently." The parrot answered "My mistress, whatever you say is right; but I fear that if you restrain yourself, your constitution will decline, like the king's." Khojسته asked, "What kind of story is his?"

The

حکایت بیست و ششم دختر تاجر و قبول
نکردن پادشاه اورا

چون آفتاب غروب شد و ماه طلوع کرد تجنه شرمند
صورت بر طوطی رفت و گفت ای محرم را ز من
خردمندان گفته اند که زنی بی شرم از همه
زنان بدتر است حالا میخواهم که نزد مرد
بیگانه بروم و در خانه خود بنشینم و صبر کنم طوطی
گفت ای کدبانو هر چه میفرمایی راست است
لیکن می ترسم که اگر صبر کنی حال تو چون
پادشاه زوال خواهد کرد و تجنه پیر رسید که
حکایت او چگونه است

طوطی

“ try is this you are using with me? I sent you
 “ for sugar, and you have brought me sand. The
 “ wife, without any hesitation, said, As soon as I
 “ got out of the house, an ox ran at me; upon
 “ which I took to flight, and tumbled down on
 “ the ground; the money fell out of my hand,
 “ and as I was ashamed to look for it before
 “ the men who were present, I took up the sand
 “ from the spot, and have brought it here: the
 “ money must be amongst this sand. The hus-
 “ band kissed her from head to foot, and said,
 “ The money being lost is of no consequence;
 “ but why did you trouble yourself to bring a
 “ quantity of sand? In short, the wife answer-
 “ ing in this manner, without hesitation, the hus-
 “ band was not angry, but even pitied her.”

The parrot, having finished this story, said to
 Khojisteh, “ Arise, go to your lover; and if per-
 “ chance he should be angry with you, certainly
 “ you will at the time think of some good ex-
 “ cuse.” Khojisteh was comforted by the words
 of the parrot. When she put her shoes on her feet,
 and wanted to have got up, the cock crowed, dawn
 appeared, and her departure was deferred.

میگفتی برای شکر فرستاده بودم ریک برای من
آورده زن بی تامل گفت که هرگاه از خانه
بیرون رفتم کای پس من دوید از آن سبب
کمریختم و بر زمین افتادم فلوس از دست من
افتاد در انجا جستن مرا از مردمان شهرم آمد ازین
باعث ریک آن زمین برداشته آورده ام فلوس
درین ریک خواهد بود مرد سیر و روی او بوسید و گفت اگر
فلوس کم شده هیچ مضایقه نیست چرا ریک
بسم آوردی القصه زن چنان بی تامل شوی راجواب
داد که شوهرش بر او غصه نشد بلکه رحم نمود

چون طوطی این حکایت تمام کرد خنجره را گفت
که حالا پیش محبوب خود برو مبادا اگر بر تو غصه شود
البته آنوقت ترا جواب خوب یاد خواهد آمد خنجره را
از منحنان طوطی تسلی شد چون پاپوشش در پا کرد
و خواست که برخیزد هماندم خروس آواز کرد و صبح ظاهر
شد رفتن او موقوف گردید

حکایت

“ women’s tricks. If you will wait a little, I
 “ will tell you a short story of an excellent trick,
 “ which a woman played her husband, and carried
 “ her point with her gallant.” Khojisteh asked,
 “ What kind of story is that?”

The parrot said, “ Once on a time, a man
 “ gave some seloose* to his wife, who went to a
 “ grocer’s shop in the market, to buy sugar. As
 “ soon as the grocer saw the woman, he had an
 “ inclination for her. The woman bought a seert
 “ of sugar, and tied it in a corner of her veil.
 “ The grocer plied the woman with pleasant dis-
 “ course, and she yielded to his desires. In short,
 “ the grocer conducted her into his own house,
 “ and she left her veil in the shop. The grocer’s
 “ shopman took the sugar out of her veil, and
 “ substituting an equal quantity of sand, tied it
 “ up in the corner of the veil. When the wo-
 “ man came out again, she took up her veil, and
 “ returned home. When she came to her hus-
 “ band, he untied the veil, and seeing it contain
 “ sand, he said to her, Why, wife, what pleasan-

* Pieces of copper coin. † About two lbs.

غدرهاي زنان بسيار شنیده‌ام و پسند کرده‌ام
اگر اندکي توقف کني حکايشي مختصر که زني باشوهر
خود چه غدر نیکو نموده و عياري بکار برده بود با تو
بگويم حجتی پرسید که آن حکایت چگونه است

طوطی گفت که وقتی مردی بزنی خود چند فلوس
داد زش برای خریدن شکر بازار رفت و
در دوکان بقالی آمد بقال چون زن را دید بر
او مایل شد زن یک اثار شکر خرید و در گوشه
چادر خود بست بقال با او سخنان مطایبه گفتن
گرفت زن راضی شد القصه بقال او را درون
خانه خود برد و او چادر خود را بر دوکان بقال گذاشته
نایب بقال شکر از چادر زن گرفت و همان قدر
ریک در گوشه چادر او بست زن چون از اندرون
بر آمد چادر برداشته بخانه خود روان شد چون
نزد شوی رسید شوی چادر کشاده دید که ریک
است بازن گفت که این چه خنده است که با من
میکنی

“wisdom, and presides over the body.” When Khojسته had heard the end of the story, she stood up, with intention to go to her lover: instantly the cock-crowed, and dawn appearing, her departure was delayed.

TALE THE TWENTY-FIFTH.

Of a woman, who, having gone to buy sugar, had an
amour with a grocer.

WHEN the sun was set, and the moon got up, Khojسته went to the parrot, and said, “I am fearful, and in my own mind greatly confounded, lest when I join my lover, he may be angry with me, because of the delay. I know not what artifice to practice on that occasion.” The parrot said, “My mistress, it requires no thought or consideration; for women are able to devise many artifices, and are exceedingly prompt at repartee. I have seen and approved many
“women’s

مسراست خجسته چون قصه تمام شنید بعزم رفتن
پیش محبوب برخاست در حال خروسان آواز
کرد و صبح ظاهر شد رفتن او موقوف گردید

حکایت بیست و پنجم زنی که جهت
خریدن شکر رفته با بقال هم بستر شد

چون اقبال غروب کردید و ماه طلوع کرد خجسته
پیش طوطی رفت و گفت می ترسم و در دل خود
بسیار شرمندم ام که چون با معشوق خواهم
پیوسته او از سبب دیر بر من غصه خواهد کردید
نمیدانم که آن وقت چه غدر بکنم طوطی گفت ای
کدبانو هیچ فکر و اندیشه مکن زیرا که زبان بسیار
غدر کردن می توانند و نهایت حاضر جواب میشوند
غدر

“ resolved to sever her own head from her body,
 “ and to burn *with her husband*. At that interval,
 “ a voice issued from the temple, O, woman! re-
 “ place the severed heads on their respective trunks,
 “ when they will be alive again. The woman was
 “ so over-joyed on hearing these words, that in her
 “ hurry, she placed her husband’s head on the brah-
 “ min’s body, and put the brahmin’s head upon
 “ her husband’s shoulders, and instantly they were
 “ both restored to life and stood before the woman.
 “ Then began a dispute between the prince’s body
 “ and the brahmin’s head, each claiming her for
 “ his wife.”

When the parrot had related thus far of the story,
 “ he said to Khojisteh, “ If you want to try his
 “ understanding ask him, which had a right to the
 “ wife, — the husband’s head, or the husband’s
 “ body.” Khojisteh requested the parrot to in-
 struct her on this point? The parrot replied,
 “ The rightful owner of that woman is the hus-
 “ band’s head; because the head is the seat of
 “ wisdom,

حادثه واقع شده زن خواست که سسر خود هم از تن
 جدا کند و بسوزد در آن آتش آوازی از بتخانه برآمد
 که ای زن سسر کشتگان بر تن ایشان بنه زنده خواهند شد
 زن از این آواز خوشنود شده جلد سسر شوی بر تن
 بر همین و سسر بر همین بر تن مشوی نه مادر حال هر دو زنده
 گردیدند و پیش زن ایستاده شدند با تن پسر را می و سسر
 بر همین قضیه آغاز شد سسر گفتن گرفت که این زن
 من است تن می گفت که این قبیله من

طوطی چون این قدر حکایت تقریر کرد با خجسته گفت
 که اگر عقل او را آزمودن میخواستی از وی پرس که
 مستحق آن زن کیست سسر شوی او یا تن
 شوی خجسته گفت ای طوطی اول مرا بگو که مستحق
 کیست طوطی گفت مستحق آن زن سسر شوی
 او است زیرا که سسر جای عقل است و سسر دانه مبدن

سر

“ rites and ceremonies of their respective tribes. In
 “ short, the lovers were united. After some days,
 “ the father invited his daughter and son-in-law to
 “ his own house. The king’s son with his wife
 “ set out for the father-in-law’s house, and a brahmin
 “ who had been the intimate companion of the king’s
 “ son, also accompanied them. When the prince
 “ approached the temple where he had first seen his
 “ wife, he recollected the vow he had made to the
 “ idol of the place. He went alone into the temple,
 “ in order to perform his vow, and cutting off his
 “ own head, dropped it at the feet of the image.
 “ Afterwards, when the brahmin also entered the
 “ temple, he saw the prince lying dead, and was
 “ terrified: he thought, if I remain alone, people
 “ will suppose me to have been his murderer. When
 “ many such reflections had passed in his mind, he
 “ said, It will be best for me to cut off my own
 “ head, and leave it also at the feet of the idol.
 “ Then the brahmin cut off his own head, and
 “ dropped down at the feet of the image. A minute
 “ after, the wife also came into the temple, and
 “ seeing both persons slain, was astonished, not be-
 “ ing able to account for what had happened. She

G g 2

“ resolved

القصه عاشق بمحشوق پیوست بعد چند روز
 پدر دختر و داماد را بخانه خود طلبید پسر رای معه زن
 خود طرف خانه خسرو روانه شد و برهمنی که مصاحب
 پسر رای بود او هم همراه آنها شد چون پسر رای
 نزد آن تخته که آن دختر را دیده بود رسید و آن قرار
 داد که از بتان آن تخته کرده بود بیادش آمد
 و بجهت ایفای وعده درون تخته مذکور تنهارفت
 و پسر خود تراشیده در پای ست نهاد و بعقب
 آن چون در تخته مذکور برهمنی نیز رفت پسر رای را
 کشته دید ترسید چون دانست که اگر من زنده خواهم ماند
 مردمان خواهند پنداشت که من اورا کشته باشم
 اینچنین اندیشه در دل خود بسیار نمود و گفت که بهتر
 آن است که سر خود هم تراشیده در پای بت نهیم
 پس برهمنی نیز سر خود پیش بت تراشید و
 در پای آن افتاد و بعد یک لحظه آن زن نیز درون تخته
 رفت و هر دو کس را کشته دیده متعجب شد که این چه
 حادثه

“ with children: and thirdly, The company of block-
 “ heads.” The parrot replied, “ My mistress,
 “ whatever you say is proper: to-night you must
 “ tell a tale to your lover, and require of him
 “ an answer; which if he gives properly, you
 “ may account him wise; but if he returns an
 “ improper answer, rest assured he is deficient in
 “ understanding.” Khojisteh asked, “ What tale
 “ is it on which I am to question him?”

The parrot began, “ Once on a time the son of
 “ the king of Babylon, happening to enter an idol
 “ temple, there beheld a young woman, the bright-
 “ ness of whose countenance resembled the moon,
 “ as did her jetty locks the darkest night; her sta-
 “ ture was erect as the cypress, and her walk
 “ graceful as the pheasant; he was instantly smitten
 “ with her charms; and, laying his head at the feet of the
 “ principal idol in the temple, in a plaintive and feeble
 “ tone, thus expressed himself, If that young woman
 “ should marry me, I will sever my head from my
 “ body, and sacrifice it to you. In short, the king’s
 “ son sent a message to the girl’s father, and asked
 “ her in marriage. Her father gave his consent,
 “ and the marriage was performed agreeably to the

G g

“ rites

احتمال طوطی گفت ای کدبانو هر چه میفرمائی
راست است می باید که امشب حکایتی با محبوب خود
بگوئی و از او به پرسشی و سوال نمائی اگر جواب پس ندیده
دهد از را عاقل بندار و اگر ناشایسته بدانی که احمق است
خجسته پرسید که کدام حکایت است که از او پرسیده
شود

طوطی آغاز کرد که وقتی پسر رای بابل در تخته
رفت و آنجاد دختر را دید که روی او همچو ماه دو هفته
و زلف چون شب دیگور سیاه داشت و قد او
همچو سرو و رفتار مانند دروناگاه پسر رای
برو عاشق گردید و برپای بیت آن تخته سهرزاد
و بجز و الحاح گفت که اگر این دختر بامن شادی کند
سهر خود پیش تو جد اسازم و قربان کنم القصه
پسر رای برای آن دختر پیش پدر او پیام فرستاد
و خواست پدر دختر قبول کرد و بموجب دستور و آئین
هم قومان خود دختر را با پسر رای نکاح کرده داد

The parrot, having finished the tale, said to Khojisteh, "Now arise, and go to your lover." She wanted to have done so, when instantly the cock crowed, and dawn appearing, her departure was deferred.

TALE THE TWENTY-FOURTH.

How the son of the king of Babylon fell in love with a
young woman.

WHEN the sun descended in the west, and the moon arose in the east, Khojisteh went to the parrot to ask leave, and said, "Whenever I may go to my lover, I wish first to make trial of his understanding. If I discover him to be wise, I will strengthen my friendship with him: otherwise I will exercise patience; for the sages have said, that in friendship three things ought not to be trusted: first, Friendship with women: secondly, Having intimacy or associating with

طوطی چون این حکایت تمام نمود خجسته را گفت حالا
برخیز و جانب معشوق خود برو در حال خجسته خواست
که برو د خرو س آواز کرد و صبح ظاهر شد
رفتن او موقوف شد

حکایت بیست چهارم پسر رای بابل و عاشق شدن او بر دختری

چون اقباب بمغرب رفت و ماه از مشرق برآمد
خجسته بطلب اجازت بر طوطی رفت و گفت میخواهم
که هرگاه پیش محبوب بروم اول عقل او را آزمایم
اگر او را عقل بینم دوستی با او مضبوط کنم و اگر نه صبر
نمایم زیرا که خردمندان گفته اند که بر دوستی
سه کس اعتماد نباید کرد اول دوستی
زمان دوم دوستی و اخلاص طفلان سیوم رفاقت
ا همقان

“ each other. After some days, the young lady
 “ advised thus with the brahmin, It is most ad-
 “ visable that we depart hence, and take up our
 “ abode in some other country, where we may
 “ follow the dictates of our inclinations. Then,
 “ having agreed together on this point, the King
 “ of Babylon’s daughter stole out of her father’s
 “ treasury a great quantity of gold and jewels, suf-
 “ ficient to support them as long as they should
 “ live; and at night, accompanied by the brahmin,
 “ she left the house. In one day and night they
 “ got beyond the limits of her father’s dominions,
 “ and fixed their abode in another territory; where,
 “ free of all restraints from others, they entered
 “ on the enjoyment of their amorous inclinations,
 “ with boundless pleasure and delight. The king
 “ was greatly astonished at this event; but not-
 “ withstanding his most diligent enquiries, could
 “ not find out his daughter, because she had esca-
 “ ped beyond the boundaries of his territories.”

The

را با هم در کنار گرفتند بعد چند روز دختر را می
 بابر همین مشورت کرد که بهتر آنست که ما و شما از اینجا
 بیرون رفته به ملک دیگر باشیم و مسکن کنیزانیم
 و حسب دلخواه بکار دل پیدا کنیم پس هر دو این
 مشورت را پسند نمودند دختر را می بسیار ز رو
 جواهر که تا بود و زیست آنها را بکار آید از خزانه
 پدر دزدی کرد و بوقت شب برفاقت بر همین از
 خانه بیرون رفت و در یک شب و روز ملک سرحد
 پدر خود طی کرد و تمام نمود و به ملک دیگر مقام
 معین ساخت و حسب تمنای دل بی مزاحمت اعیان
 بمطلب رسیده استیجاب لذات شهوانی نمودند
 و بدین عنوان بخوشی و خورمی در ساختن را می ازین
 ماجر بسیار حیرت اندوز گردید و هر چند سراغ و
 تفحص دختر نمود و نیافت چون که آنها از سرحد ملک
 را می بیرون رفته بودند

طوطی

“ something for his expences; and sent the woman
 “ to his own daughter. By this artifice, the magi-
 “ cian introduced the brahmin to the king’s daugh-
 “ ter, and himself got good money in hand. The
 “ princess shewed great tenderness to the woman,
 “ alias the brahmin. In short, one day the brahmin
 “ said to the princess, Why does your complexion
 “ fade in this manner, becoming every day more
 “ and more pale, whilst your strength seems exhaust-
 “ ed? The young woman wanted to conceal her
 “ secret from the brahmin, but he pressing her on
 “ the subject, said, I perceive you are in love with
 “ somebody, it will be much better to make me
 “ your confidante; when I will certainly apply a
 “ remedy to the disease. The princess related to
 “ the brahmin all the particulars of her case. He
 “ said, If now you were to see that brahmin,
 “ do you think you could recollect him? She re-
 “ plied, Yes, I should certainly know him again.
 “ Immediately the brahmin took the ball out of
 “ his mouth, and she knew him, and they embraced
 each

خرج داد و آن زن را نزد دختر خود فرستاد
 جادوگر مذکور بر همین را ازین حکمت پیش
 دختر رای فرستاد و خود هم ز ر خوب بدست آورد
 و دختر بر آن زن یعنی بر همین بسیار مهر بانی
 نمود القصه روزی بر همین دختر رای را گفت که
 روز بروز رنگ روی تو چهره از رد میشود و تبدیل
 میگردد و تو بس ضعیف معلوم میشوی دختر
 رای راز خود از بر همین پنهان کردن خواست
 بر همین چستی بکار بردد باو گفت که می پندارم
 که تو بر کسی عاشق هستی بهم راست که اگر راز خود
 با من بگوئی و پوشیده نداری البته چاره کار تو
 خواهم نمود دختر همه احوال خود با بر همین گفت
 بر همین گفت که اگر تو این وقت آن بر همین
 را به بینی شناختن توانی دختر گفت بلی شناختن
 توانم بر همین در حال مهره را از دهن خود
 بیرون کرد و دختر بر همین را شناخت و یکدیگر
 را باهم

“ faithful services. One day he said to him, Ask
 “ me for any thing that you desire, and I will give
 “ it; shew and declare what it is that you want.
 “ The brahmin discovered his situation to the ma-
 “ gician, who said, I thought you would have asked
 “ for a gold mine—what mighty business is it to
 “ bring man and woman together? The magician
 “ immediately formed a magic ball, and giving it to
 “ the brahmin, said, If a man puts this ball in his
 “ mouth, whoever sees him will suppose him a wo-
 “ man; and if a female uses it in the same manner,
 “ she appears a man to all beholders. Next day the
 “ magician himself personated the brahmin, and the
 “ brahmin putting the ball in his mouth being trans-
 “ formed into a woman, the magician went to the
 “ king of Babylon, and said, I am a brahmin, and
 “ have a son, who having suddenly become insane
 “ has wandered abroad—this is his wife: if you will
 “ admit her into your palace for a few days, then
 “ I will go in search of him. The king granted
 “ the brahmin’s request, and, moreover, gave him
 F f “ something

روزی از او پرسید که تو اگر از ما چیزی میخواهی
 خواهیم داد و آنچه در کار باشد اظهار کن و بگو
 بر همین همه احوال خود با جادوگر گفت او گفت
 پنداشته بودم که از من گان زر خواهی خواست
 و آدمی را بادمی رسانیدن چه قدر کار است
 جادوگر فی الفور مهره حکمت ساخت و به بر همین
 داد و گفت که اگر این مهره را مرد در دهن دارد
 هر که او را به بیند بداند که زن است و اگر زن در
 دهن بدارد هر که او را به بیند پندارد مرد است
 روز دیگر جادوگر خود را بصورت بر همین ساخت
 و بر همین آن مهره را در دهن خود گرفت و مثل
 زن گردیده پیشش را ای بابل رفت که من
 بر همین هستم پسری داشتم ناگاه دیوانه
 گردید و بسفر رفت این زن اوست اگر این را چند
 روز در خانه خود جادوی تا من برای جستن پسر خود روم
 را می مذکور ملتئم بر همین را قبول نمود بلکه چیزی
 خرج

“ in such a manner, that no misfortune may befall
 “ you, but advantage or prosperity ; like as the brah-
 “ min, who having fallen in love with the daugh-
 “ ter of the king of Babylon, got possession not only
 “ of his beloved, but also of money and property, with-
 “ out suffering any misfortune.” Khojisteh asked,
 “ What is the nature of his story ?”

The parrot began, “ Once on a time, a brahmin,
 “ who was both handsome and discreet, having
 “ thought proper to quit his city and native soil,
 “ went to the city of Babylon. One day as this
 “ brahmin was walking in a garden, the daughter
 “ of the king of Babylon came also to the same
 “ spot to take an airing, and to view the display
 “ of flowers. The brahmin and the virgin were
 “ mutually enamoured of each other at the first
 “ glance. When she returned home, she became
 “ distracted, and the brahmin on returning to his
 “ habitation fell sick. In short the brahmin went
 “ to a magician, and entered into his service.—
 “ After some time the magician was quite con-
 “ founded how to requite his great attention and
 “ faithful

کار چنان کن که هیچ آفت بتو نرسد بلکه فایده یابی
 چنانکه برهمن بر دختر رای بابل عاشق گردید هم
 معشوق و هم مال و اسباب بدست او آمده
 و هیچ آفت بدو نرسید حجتی بر سید که حکایت او
 چگونه است

طوطی آغاز کرد که وقتی برهمنی خوب صورت
 و دانا از شهر و وطن خود انگلک گزیده
 به شهر بابل رفت روزی برهمن مذکور
 در باغی میگردید و سایر بود و دختر رای بابل نیز
 در آن باغ برای سیر و تماشا کلهارفته بودند ناگاه
 نظر برهمن بر دختر مذکور افتاد و نظر دختر هم بر
 برهمن افتاد هر دو عاشق گردیدند چون در خانه
 خود رفت دیوانه گردید و برهمن نیز در خانه خود
 رفته بیمار شد القصه برهمن پیش جادوگری
 رفت و خدمت او کردن گرفت جادوگر پس
 مدتی از بسیار جانفشانی و خدمت او شرمند گردیده
 روزی

TALE THE TWENTY-THIRD.

Of a brahmin falling in love with the king of Babylon's
daughter.

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh went to the parrot to ask leave, and said, "O, thou wise bird! whose counsels are prudent, and who art the part of a friend, if you think it adviseable, delay not to-day in giving me permission: or else speak plainly, to the end that I may be patient and make choice of retirement." The parrot answered, "Every night I give you leave, but I know not what kind of luck attends you, that it will never befriend you? It is incumbent on you to go quickly to-day, and have an interview with your lover; however, give ear to my counsel, that you may act
" in

حکایت بیست و سیوم بر همین که بر دخت
رای بابل عاشق شده بود

چون آفتاب بمغرب رفت و ماه از مشرق پدید آمد
عجب بطلب رخصت بر طوطی رفت و گفت که ای
مرغ دانا و مصیحت اندیش و ای دوست و خاکیش
امروز اگر به بینی مرا جلد رخصت ده و گرنه صاف بگو
تا صبر کنم و گوشه اختیار نمایم طوطی گفت که من هر شب
تو را رخصت میدهم لیکن نمیدانم که بخت تو چه گونه
است چو ایار نمی شود لازم است که امروز جلد برو
یا معشوق خود ملاقات کن لیکن نصیحت من شنو که این
کار

When the parrot had brought Khojسته to this part of the story, he said, " Carry this tale to your lover, and ask him to which of the three youths the young woman ought to have been given. If he returns you a proper answer, be satisfied in regard to his understanding." Khojسته said, " I must beg you will first tell me to whom the girl justly belonged?" The parrot answered, " To the person who killed the fairy, and brought back the merchant's daughter: because the others merely exhibited their skill, whilst this repaired to the place of danger, and exposed himself to great difficulties, regardless of his own life."

The parrot having finished the story, said to Khojسته, " Be expeditious, and go to your lover." She got up, and wanted to have gone: the cock crowed, morning appeared, and her visit was deferred.

طوطی چون این سخن تا اینجار رسانید خجسته را گفت که
 این حکایت با محبوب خود بگو و به پیر من که آن دختر
 بکدام جوان دادن مصلحت است اگر جواب خوب
 بدهد بلکه عاقل است خجسته گفت که ای طوطی اول
 تو مرا بگو که مستحق آن دختر کیست طوطی
 گفت که آن شخص که پیر اگشت و دختر را آورد زیرا که
 دیگر جوانان پیر می خود نموده و او در جای خوف رفت
 و محنت بسیار بر خود گرفت و از جان خود بترسید
 طوطی چون این حکایت تمام کرد خجسته را گفت که زود
 باش و پیش محبوب خود برو خجسته بر حاست و اراده
 رفتن نمود خروس آواز کرد و صبح ظاهر شد
 رفتن او موقوف گردید ○

حکایت

" person said, I am an archer, and can pierce
 " any object at which I point my arrow. The
 " merchant communicated to his daughter the several
 " pretensions of these three youths. The daughter
 " said, I will deliberate the matter in my own mind,
 " and tell you to-morrow which of them I shall
 " prefer. At night the daughter disappeared from the
 " house. In the morning all search was ineffec-
 " tual; it could not be discovered whither she
 " was gone. The merchant went to the young
 " man, who knew all circumstances relative to any
 " thing lost, and said, Inform me where my daugh-
 " ter is? After an hour's consideration, the man
 " replied, A fairy has carried your daughter to
 " the summit of a mountain, inaccessible to men.
 " The merchant then addressed the second youth,
 " saying, Make you a wooden horse, and give it
 " to the young archer, that he may mount it,
 " and ascend the mountain, and after having killed
 " the fairy with his arrow, bring back the girl.
 " He made a wooden horse, the young archer
 " mounted, ascended the mountain, and having
 " transfixed the fairy with his shaft, brought away
 " the young virgin. Each of the three claimed
 " her as his right, and disputation commenced.—

E c

When

هیوم شخص گفت که من تیرانداز هستم بر هر که
 تیر می زنم او را میدوزم تا جراحوال هر سه کس
 با دختر خود گشت دخترش جواب داد که من با خود مشورت کرده
 فردا جواب این خواهم داد و ازین هر سه کس یکی را
 قبول خواهم کرد و وقت شب دختر از خانه کم شد صبح
 هر چند او را جستند یا قدامت معلوم نشد که بجای رفت تا جبر
 پیش آن جوان که احوال کم شدن میدانت رفت و
 پرسید که ای جوان بگو تا دختر ما کجا است جوان سماعتی
 تامل کرد و گفت آن دختر را پری برده است و بر فلان کوه
 داشته آدم بالای آن کوه رفتن نمی تواند تا خبر دیکر
 جوان را گفت که تو اسپه از چوب بازو آن جوان
 تیرانداز را بده تا بروی سوار شود و بر کوه برود و از تیر
 پری را بکشد و دختر را بیارد جوان اسپه از چوب
 ساخت و جوان تیرانداز بر اسپه چوبین سوار شده
 بر کوه رفت و بیک تیر پری را گشت چون دختر را آورد
 هر سه جوان آن دختر را خواستند که بگیرند و قضیه آغاز کردند
 طوطی

" trefs; go this time to the house of your lover,
 " and relate to him the story of the merchant's
 " daughter, in order to try his understanding.. If
 " he gives you a proper answer, you may esteem
 " him wise." Khojisteh asked, " What is the
 " nature of the story? "

The parrot began, " In Cabul was an opulent
 " merchant, who had a beautiful daughter, named
 " Zerah (or Venus). Wealthy persons, of every
 " city, courted her; but the girl did not approve
 " of any one of them; but said to her father,
 " I will marry one who is either completely wise, or
 " very skillful. This declaration was rumoured
 " throughout all countries. In one city dwelt
 " three youths, each of whom possessed a valuable
 " art. These three young men went to Cabul,
 " and said to the merchant, If your daughter re-
 " quires a man of skill, either of us three can
 " assert that character. One said, My art is this,
 " whenever any thing is lost, I know where it is;
 " and have also foreknowledge of future events.
 " The second said, I can make such a horse of
 " wood, that whosoever mounts it, floats in the
 " air, like the throne of Solomon. The third
 " person

محبوب خود برو و حکایت دختر تاجر با او بگو و عقل
او بیازمائی اگر جواب خوب بدهد بدان که دانا
است خجسته پرسید ان حکایت چگونه است
طوطی آغاز کرد که در کابل تاجری بود مالدار
و دختری داشت خو بروی زهره نام تو نکران هر
شهر خواهش او میداشتند دختر کسی را قبول
نمیکرد و پدر را میگفت که من با آن مرد شادی خواهم کرد
که دانشمند کامل خواهد بود یا هر مند بسیار این سخن
در همه ملک مٹ ہو ر کردید در شهری سه
جوان بودند و هر یک هنر خوب میداشتند
هر سه جوان در کابل رفتند و تاجر مذکور را گفتند
که اگر دخترت شوهر هنر مند میخواهد ما هر سه کس
هستیم یکی گفت هنر من این است که هر چه کم میشود
میدانم که کجا است و احوال آینده را میشناسم
و دیگر گفت که از چوب چنان اسپ میشازم که هر که
بر آن سوار بشود چون تحت سلیمان بر هوا میرود
سیدم

The parrot having finished the tale, said to Khojisteh, "Go now, delay not." Khojisteh arose in order to have gone; immediately the cock crowed, and her departure was deferred.

TALE THE TWENTY-SECOND.

The merchant, whose daughter was lost.

WHEN the sun went into the west, and the moon appeared in the east, Khojisteh repaired to the parrot, and sat down, contemplative. The parrot asked, "Alas! my mistress, why art thou thoughtful to-night?" Khojisteh said, "Last night these reflections came into my mind,—whether my lover is wise or simple, learned or ignorant. If he is silly, his society will resemble death." The parrot said, "My mistress,

"tress,

طوطی چون این حکایت تمام کرد با خجسته گفت
 جالابرو و توقف کن خجسته بر خاست که برود در حال
 خرو سس آواز کرد و صبح ظاهر شد رفتن خجسته
 موقوف گشت

حکایت بیست و دوم یک تاجر و دختر او و
 کم شدن او

چون اثناب بمنغرب رفت و ماه از مشرق بر آمد
 خجسته بر طوطی رفت و متفکر نشست طوطی پرسید
 ای کدبانو چرا امشب متفکر هستی خجسته گفت
 که دی شب در دل من این سخن آمد که معشوق
 من دانا است یا نادان یا عالم یا جاهل است
 اگر نادان است صحبت او مرا همچو مرک خواهد
 شد طوطی گفت ای کدبانو این وقت در خانه
 محبوب

" towards him. Some days after, the king's daugh-
 " ter being bit by a snake, all the remedies applied
 " by the physicians produced no effect. The king
 " commanded the prince to cure his daughter. The
 " prince was pensive, and said to himself, This is
 " not my business. Khalifs (or candid) said, Convey
 " me to the lady, and place her in a retired situation ;
 " I will cure her. He did so. Khalifs applied his
 " own mouth to the wound which the snake had
 " made, and sucked out all the poison ; when the
 " princess instantly obtained relief. The king was
 " highly delighted, and bestowed his daughter in
 " marriage on the prince, whom he made his lieutenant.
 " Khalifs and Mukhlefs both said, We now want
 " leave to depart. The prince observed, What a
 " time is this for taking leave ! Khalifs said, I am
 " that snake to whom you gave your own flesh.
 " Mukhlefs said, I am the very frog whom you de-
 " livered from the mouth of the snake : we now
 " wish to return to our own habitations. The
 " prince took leave of them both."

مار کترید حکیمان هر چند دوا کر دهند فایده نشد
 پادشاه شاهزاده را فرمود که دخترم را نیکو کن
 شاهزاده متفکر شد و با خود گفت که این کار من نیست
 خالص عرض کرد که مرا نزد آن دختر ببر و در خلوت او را
 بنشان من او را نیکو خواهم کرد او همچنان کرد و خالص
 دهن خود بر زخم مار نهاد و یکید و همه زهر را در دهن
 خود کشید دختر فی الحال آرام یافت پادشاه بسیار
 خوشنود شد و شادی دختر با شاهزاده کرد
 و نایب خود گردانید خالص و مخلص هر دو عرض کردند
 که حالا رخصت میخوانیم شاهزاده گفت این
 چروقت رخصت است خالص گفت که من آن مار را
 که مرا کشت خود داده بودی مخلص گفت که من
 آن غوکم که مرا از دهن مار خلاص کرده بودی
 حالا میخوانیم که بجای خود ما برویم شاهزاده
 هر دو را رخصت نمود

طوطی

" wherein was a king: to whom the prince went,
 " and said, I am so valiant, that alone I am able
 " to fight against an hundred men: if you will pay
 " me one thousand rupees daily, I will enter into your
 " service; and whatever business you shall command
 " me to perform, I will always accomplish. The
 " king took him into his service, and ordered him
 " one thousand rupees daily allowance. The prince
 " received one thousand rupees every day, one hun-
 " dred of which sufficed for his own expences, two
 " hundred he divided between his companions, and
 " the remainder he bestowed in charity. One day
 " the king went to enjoy the sport of fishing: it
 " happened that the king's ring fell into the river;
 " and, notwithstanding all the search that was made
 " after it, could not be recovered. He said to the
 " prince, Fetch my ring out of the river. The
 " prince conversed with his companions, who asked,
 " What kind of business is this which the king has
 " commanded you to perform? Mukhlefs said,
 " Make your mind easy, I will execute this business.
 " Mukhlefs, accordingly, having assumed the form
 " of a frog, plunged into the river, and instantly
 " brought out the ring. The prince presented the
 " ring to his majesty, who increased his kindness

D d

" towards

هر سه کس از انجاروانه شدند و در شهربی رسیدند
 در ان شهر پادشاهی بود شاه زاده پیش او رفت
 و گفت من چنان شجاع ام که با صد مردم تنها توانم
 جنگید اگر هزار روپیه روزینه مرا بدهی تا در خدمت تو
 باشم و هرگاه هر کاریکه بفرمایی انجام کنم پادشاه او را
 نوکر داشت و هزار روپیه روزینه مقرر فرمود شاه زاده
 هر روز هزار روپیه می گرفت صد روپیه خود خرج میکرد و
 دو صد روپیه همراهان خود را میداد و باقی خیرات میکرد
 روزی پادشاه برای شکار ماهی رفت اتفاقاً
 انگشترین پادشاه در دریا افتاد هر چند که جست نیافت
 شاه زاده را فرمود که انگشترین من از دریا بر آر شاه زاده
 همراهان خود را گفت آنها گفتند که این چه کار است که
 ملک شما را فرموده است مخلص گفت خاطر جمع دار
 این کار من خواهم کرد مخلص بصورت غوک شده
 در دریا غوطه زده در حال انگشترین بر آورد شاه زاده
 انگشترین را نزد پادشاه برد پادشاه زیاده بر او
 مهر بانی کرد بعد چند روز دختر ملک را
 مار

“ food out of the snake’s mouth. In short, he
 “ cut a piece of flesh from his own body, and flung
 “ it to the snake, who went to his female with the
 “ flesh in his mouth. The female, on tasting it,
 “ said to the male, From whence did you bring
 “ this savoury meat? The snake told her all the
 “ circumstances. The female said, You ought to
 “ shew your gratitude to the person who did you
 “ such kindness. The snake, having transformed
 “ himself into the shape of a man, waited on the
 “ prince, and said, My name is Khalifs (or sincere):
 “ I want to engage in your service. The prince as-
 “ sented. When the frog leaped from the jaws of
 “ the snake, stained with blood, he went to his fe-
 “ male, and told her all the circumstances. The
 “ female said to him, Go now, and be ready to do
 “ a service to that person. The frog, also, having
 “ assumed the human form, came to the prince, and
 “ said, My name is Mukhlefs (or candid); I wish
 “ to serve you like *the rest of your slaves*. The prince
 “ entertained him also in his service. These three
 “ men departed from thence, and came to a city,
 “ wherein

او جدا کرد القصه قدری کوشش از اندام خود
 تراشیده پیش مار انداخت مار آن مضغه
 کوشش در دهان کمرفته نزد ماده خود رفت ماده
 چون آنرا تناول کرد بامار گفت که این کوشش مرده‌دار
 ولذیذ از کجا آورده مار همه احوال باماده تقریر
 کرد ماده گفت آن شخص که با تو چنین مهر بانی
 نمود ترا باید که شکمر او کنی مار بصورت آدمی
 شده نزد شاهزاده رفت و گفت که نام من
 حالص است میخواهم که در خدمت تو حاضر باشم
 شاهزاده قبول نمود غوک چون از دهان مار
 جست خون الوده بر ماده خود رفت و همه احوال
 او باماده گفت ماده او گفت که حالا در خدمت
 آن شخص حاضر باش غوک نیز بصورت آدمی
 متشکل گردیده بخدمت شاهزاده رفت و گفت
 که نام من مخلص است میخواهم که همچون بندگان
 خدمت تو کنم شاهزاده او را هم بخدمت گرفت
 هر سه

parrot said, " Alas, my mistress! my heart at this
 " instant bears witness, that I will quickly unite you
 " with your friend ; but if you get to your lover,
 " perform all the conditions which friendship re-
 " quires, neglecting not an item ; just as Khalifs
 " and Mukhlifs served the king's son, in exact
 " conformity to the duties of friendship." Khojسته
 asked, " What is the nature of this story ? "

The parrot began saying, " Once on a time, there
 " was a mighty monarch, who had two sons ; and
 " when he departed from this world the eldest son
 " assumed his crown and throne, and wanted to kill
 " his younger brother ; who, having no resource,
 " quitted the city and kingdom, unattended. One
 " day he came to the side of a pond, where a snake
 " had seized a frog, who was crying out. The
 " prince called out to the snake, who, there-
 " upon quitted his hold : the frog jumped
 " into the water, and the snake remained. The
 " prince was ashamed, in that he had taken the
 " food

بخت من چگونہ است طوطی گفت ای کدبانو
 حال دل من کواهی میدهد که جلد تو بدوست
 خواهی پیوست لیکن اگر معشوق خود رسی
 شرایط دوستی همه بجا آری و هیچ فرونگذاری
 چنانکه خالص و مختص خدمت شاه زاده بجا آورند
 و شرایط دوستی فرونگذاشتند حجت
 پر سید که حکایت انها چگونہ است

طوطی گفتن آغاز کرد که وقتی پادشاهی بود
 بزرگ دوسر داشت چون پادشاه ازین
 جهان کوچ کرد تاج و تخت او پسر گلان گرفت
 و برادر خورد را خواست که بکشد ان بیچاره تنها
 از ان شهر و ملک بیرون رفت روزی بر تالابی
 رسید دید که غوک را ماری کرفته بود و غوک
 شور میکرد شاه زاده بانک بر مار زد و مار او را
 گذاشت غوک در آب رفت و مار ایستاده ماند
 شاه زاده از مار شرمندہ کردید که طعمه او از دهن
 او

“ I have no place of retreat. In short, the lion
 “ went to another part of the desert; and the wo-
 “ man took the road to her own city, and, during
 “ the remainder of her life, was obedient to her
 “ husband.”

The parrot having finished the story, said to Kho-
 jisteh, “ Arise, my mistress, delay not, go to your
 “ lover.” Khojisteh got up, and made an effort to go.
 At the instant the cock crowed, and morning appear-
 ing, her departure was deferred.

TALE THE TWENTY-FIRST.

Of a king and his sons, and of a frog and a snake.

WHEN the sun sunk into the west, and the
 moon appeared in the east, Khojisteh went
 to the parrot to ask leave, and said, “ O, parrot!
 “ when will that time arrive, that I shall join my
 “ beloved? I wish to go, but have not resolution:
 “ I know not what kind of fortune mine is.” The

بخورم یا طفلان تر ازیرا که در اجای کمری نختن نیست القصه
 مشیر طر فی دیگر رفت و زن راه شهر خود پیش گرفت
 و باقی عمر در فرمان برداری شهر سپری ساخت
 طوطی این حکایت تمام نموده خنجره را گفت که ای کدبانو
 بر خیز و توقف مکن جانب معشوق خود برو خنجره
 برخاست و قصد رفتن کرد در حال خروس آواز کرد
 و صبح ظاهر شد رفتن خنجره "موقوف گردید"

حکایت بیست و یکم پادشاهی و پسران
 او و یک غوک و مار

چون اوقاب بمنگرب رفت و ماه از مشرق برآمد
 خنجره بطلب اجازت بر طوطی رفت و گفت ای طوطی
 کدبانو وقت خواهد بود که بمحبوب خود خواهیم رسید
 میخواهم که بروم لیکن نمی توانم رفت نمیدانم که

نخت

The parrot began, saying, " In a certain city
 " lived a man who had a very ill-natured wife, a
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طوطی گفتن آغاز کرد که در شهری مردی
بود زنی داشت نهایت بد خصلت و زبان دراز
روزی مرد برای تقصیری او را تا زیانه زد زن باد و طفل
خورد راه بیابان گرفت اتفاقاً شیری را دید زن ترسید
و با خود گفت که بپارم بد کردم که بی حکم شوی بیرون
آمدم اگر ازین شیر هیچ آفت بمن نرسد باز
بخانه رفته فرمان برداری او بکنم القصه زن حیلۀ آغاز کرد
و با شیر گفت که ای شیر نزد من آ و من بشنو
شیر متعجب شد و پرسید که کدام سخن است
بگو زن گفت که درین بیابان شیر یست بزرگ
همه مردمان و چارهایان از وی می ترسند پادشاه
سه چهار مردمان را برای خوراک او می فرستد
امروز نوبت من و این دو طفل است اگر میخواهی
از من طعامگان را بگیر و بخور و ازین دشت بگریز من
نزد مجبور و تنهام شوم و بگریزم شیر گفت خوب چون
تو همه احوال خود بمن گفتی مرا مصیحت نبست که ترا
بخورم

TALE THE TWENTIETH.

The woman who, by a stratagem, escaped out of the lion's clutches.

WHEN the sun sunk down in the west, and the moon got up in the east, Khojisteh went to the parrot to ask leave, and said, " Ah ! " thou preserver of my secret, take pity on me, " quickly give me permission ; and whatever you may have to say, deliver it hastily." The parrot replied, " My mistress, I have repeatedly put you to the proof, but have always found you wise ; you need not my advice : however, if per- adventure, any accident should befall you, play off a stratagem, like the woman in the desert, who, by practising artifice with a lion, did not suffer any injury." Khojisteh asked, " What kind of a story is that ? "

The

حکایت بستم زنی که بحیله از دست
شیر خلاص شده بود

چون اقامت بمغرب رفت و مادر از مشرق بر آمد
حجسته بطالب رخصت بر طوطی رفت و گفت ای
محررم را زهر من رحم کن و امشب مرا جلد رخصت ده و هر چه
تو بامن گفتن میخوای زود بگو طوطی گفت
ای کدبانو بارها ترا آزمودم اما ترا عاقل یا قتم نصیحت من
پتو هیچ در کار نیست لیکن مبادا اگر حادثه در پیش تو آید
حیله آغاز کنی چنانکه زنی در بیابانی با شتر حیله
نمود و هیچ آفت باو نرسید حجسته پرسد که آن
حکایت چگونه است

طوطی

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 “ merchant is dumb, and is not in the least to
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 “ you know he is dumb? at the time I wanted to
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 “ remarked, If he warned you *against the accident*
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 “ a bastard, and a blockhead; you have made your
 “ own tongue convict you. ”

The parrot having finished the story, said, “ Now
 “ go to your lover. ” She wanted to have gone;
 at the very time the cock crowed, and the dawn
 appearing, her visit was put off.

TALE

هر سخن که قاضی از او پرسید هیچ جواب نداد
 قاضی گفت این تاجر کناک است تقصیر او هیچ نیست
 مدعی از قاضی گفت که چگونه دانستی که او کناک
 است آنوقت من که نزد اسپ او اسپ ماده خود را
 بسن می خواستم مرا گفته که مهند حالا خود را کناک
 بهاخته است قاضی گفت که اگر ترا منع کرده بود
 پس تقصیر او چیست تو از اینجابر و بسیار حرام زاده
 هستی و احمق که از زبان خود اقرار کردی
 طوطی چون این حکایت تمام کرد حجتیه را گفت حال پیش
 محبوب خود برو حجتیه رفتن خواست همان وقت خروس
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طوطی آغاز کرد که در زمان پیشین تاجری بود و
عاقلاً اسپ داشت بدخوی روزی تاجر طعام میخورد
در آشنای آن شخصی بر اسپ ماده انبار رسید و از
اسپ فرود آمده آن را نزد اسپ تاجر بستن خواست
تاجر باو گفت که نزد اسپ من میند آن شخص
نشید و اسپ ماده خود را نزد اسپ تاجر
بست و با تاجر طعام خوردن گرفت تاجر گفت
تو کیستی و چه کسی که بحکم من بامن طعام میخوری
آن شخص خود را کمر ساخت و هیچ جواب نداد
تاجر پنداشت که این مرد کراست یا کنگ لاچار
خاموش کردید بعد یک لحظه اسپ تاجر آن ماده را
چنان لگد زد که شکم او چاک کردید و مرد آن شخص
با تاجر فحیه آغاز کرد و گفت که اسپ تو اسپ ماده مرا
گشت قیمت آن البته از تو خواهم گرفت البته
آن شخص پیش قاضی رفت و نالش نمود قاضی تاجر
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هر سخن

TALE THE NINETEENTH.

The merchant, and how a person's mare was killed.

WHEN the sun had gone down in the west, and the moon was risen in the east, Khojسته put on fine attire, and, going to the parrot, said, "Although I am able of myself to go to my lover, still I do not think it adviseable without your consent; because I rely on your judgment: be expeditious to-night in giving me permission." The parrot answered, "My mistress, they who are wise do nothing without deliberation; you possess a good understanding, and therefore will never act rashly. I am well assured, that if any one should chuse to act inimically towards you, such will be your management that no misfortune will befall you: just as the merchant wisely contrived." Khojسته asked, "What is the nature of his story?"

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حکایت نوزدهم تاجر و کشته شدن
اسپ ماهه شخصی

چون آفتاب بمغرب رفت و ماه از مشرق بر آمد
خجسته پارچه نیکو پوشیده بر طوطی رفت و گفت ای
طوطی اگر چه می توانم که پیش محبوب خود بروم لیکن
بی رخصت تو مصیحت خود نمی بینم زیرا که بر عقل تو
اعتماد دارم امشب مرا جلد رخصت کن طوطی گفت
ای کدبانو عاقلان بدون مصیحت کار نمیکنند تو خود
عاقل هستی ازین سبب بی مشورت تو هیچ کار
نمیکنی یقین میدانم که اگر مبادا کسی با تو دشمنی
خواهد نمود تو چنان تدبیر خواهی کرد که هیچ بلا بتو نرسد
چنانکه تاجری حکمت و حیله نمود خجسته پرسید که
حکایت او چگونه است

طوطی

"secret, or otherwise both your sister and myself
 "will suffer disgrace. Chunder's sister laughed; and
 "then slept with the Arab. When it was near
 "morning, the Arab repaired to Chunder, who asked
 "him how he had passed the night. He told her all
 "the circumstances about the husband, and shewed
 "her his back. Chunder was greatly ashamed of
 "herself; but knew not how pleasantly he had passed
 "the night with her sister."

The parrot having finished the story, said to Kho-
 jisteh, "Now arise and go to your sweet-heart."
 She wanted to have gone, but the cock crowed, and
 the morning appearing, her departure was deferred.

TALE

بجای خود فرستاد است به بین که برای او چه تازیانه خورد و ملامت
 ترا باید که با من بخنثی و راز من فاش نکنی و کمره
 من و خواهر تو هر دو رسوا خواهیم شد خواهر چنذر
 خندید و با عرابی خفت چون اندکی شب باقی ماند
 عرابی نزد چنذر رفت چنذر با عرابی پرسید که شب
 ترا چگونه گذشت عرابی همه احوال شوهر تقریر
 کرد و پشت خود با و نمود چنذر نهایت شرمزده شد
 و ندانست که همه شب با خواهر او عیش کرد
 طوطی چون این سخن تمام کرد حجتیه را گفت که حالا
 برخیز و پایش معشق خود برو او خواست که برود خروش
 آواز کرد صبح ظاهر شد رفتن حجتیه موقوف گشت

حکایت

" said could not prevail on the Arab either to drink,
 " or to open his mouth, or even to take the bowl from
 " his hand. The husband fell into a rage, and be-
 " gan scourging him, saying, Notwithstanding I shew
 " you so much indulgence, you will not open your
 " lips, nor give any answer to my words. In short,
 " he flogged the Arab so unmercifully that his skin
 " was black and blue. When Chunder's husband left
 " the Arab, he both wept and laughed. At that junc-
 " ture came Chunder's mother, and said, I am conti-
 " nually admonishing you; why will not you make
 " a friend of your husband? If you pine after Besheer,
 " your husband will not see your face again. The mo-
 " ther went away, and said to Chunder's sister, Go
 " and sit with her, and ask her why she will not
 " agree with her husband. Chunder's sister ap-
 " proached the Arab, who, at the sight of her face,
 " forgot what he had suffered from the flogging,
 " and putting his head out of the sheet said, Ah,
 " madam, your sister is gone to-night to Besheer,
 " and sent me to fill his place; see what a flogging
 " I have undergone for her sake; come now, and
 " pass the night with me, in order to preserve my
 " secret,

انرا بخور اعرابی قبول کرد و در خانه او رفت چون
 شوهر چند رسید و قترج پر شیر آورد هر چند که
 برای خوردن مبالغه نمود اعرابی لب نکشاد و قترج
 را از دست او نگرفت شوهر غصه کردید و از تازیانه
 او را زدن آغاز کرد و گفت هر چند که با تو لطف می نمودم
 تو دهن خود نمی گشائی و جواب سخن من نمی دهی
 القاصه انچنان تازیانه زد که پشت او کبود گردید چون
 شوهر چند رفت اعرابی میگریست و میخندید
 و ران اشامادر چند آمد و گفت که ترا همیشه نصیحت
 می کردم چرا شوی خود را دوست نمی داری اگر برای
 بشیر در غم هستی باز روی شوهر نخواهی دید مادر چند
 رفت و خواهر چند را گفت که تو نزد چند بدشین و او را
 نصیحت کن که با شوهر چرا نمی سازد خواهر چند
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 در روز دو کوب خود فراموش کرد و سسراز چادر بر آورد و
 با او گفت که ای زن خواهر تو امشب نزد بشیر رفته و مرا
 بجای

" her to another place: and Besheer was bewail-
 " ing their separation day and night. One day,
 " he said to an Arab, with whom he had been long
 " intimate, I want to visit Chunder, but come you
 " along with me: the Arab consented. In short
 " they both set out together. When they arrived
 " near Chunder's dwelling, they alighted under a
 " tree; Besheer sent the Arab, who went to her house,
 " and presented his friend's compliments. Chunder
 " said, At night I will be under that tree. At night
 " Chunder went to the spot, when Besheer clasped
 " her round the waist, and the lovers were united.
 " Besheer asked if she could continue there the whole
 " night; she answered, No, unless the Arab un-
 " dertook a commission, in which case she would be
 " able to stay. The Arab asked, what he was to do;
 " Chunder said, Put on my gown, enter my house,
 " and sit down in the court-yard: when my husband
 " comes with a bowl of milk, and gives you to
 " drink, don't take the bowl, neither uncover your
 " face; upon which he will place the milk near you
 " and go away; afterwards drink it. The Arab
 " consented, and got into her house. When Chun-
 " der's husband came with the bowl of milk, all he

A a 2

" said

میگردیدست روزی بایک اعرابی که دوست قدیم
 او بود گفت میخواستم که نزد چندر بروم لیکن تو
 همراه من بیا اعرابی قبول کرد القصه هر دو کسان
 باهم روانه شدند چون متصل دیره چندر رسیدند
 زیر درختی نزول کردند بشیر اعرابی را نزد چندر
 فرستاد اعرابی بخانه او رفت و سلام بشیر بچندر
 رسانید چندر گفت که وقت شب زیر آن درخت
 حواصم آمد چون شب شد چندر انجارت و
 بشیر چندر را در کنار گرفت عاشق بمعشوق پیوست
 بشیر گفت می توانی که امشب اینجا باشی
 گفت نه لیکن اگر اعرابی کاری بکند تا میتوانم
 اعرابی گفت آن چیست چندر گفت که جامه من
 بپوش و در خانه من برو و در صحن خانه بنشین چون
 شوهر من بیاید و قهوج شیر بیارد و ترا بدو بگوید که
 بخور تو آن قهوج را میگرد روی خود مگشایی هرگاه او قهوج
 بشیر نزد تو خواهد نهاد و بیرون خواهد رفت پس
 آنرا

TALE THE EIGHTEENTH.

Of the intimacy of Besheer, with a woman named Chunder.

WHEN the sun sunk into the west, and the moon appeared in the east, Khojiste, with an aching heart, came to the parrot, and said, “ I come to you every night, to ask leave, and not to hear admonition.” The parrot answered, “ Make yourself easy, Khojiste, for now I will quickly unite you with your friend ; just as the Arab who first suffered distress, and at length obtained satisfaction.” Khojiste asked, “ What is the nature of his story ?”

The parrot began, “ In a city was a youth called Besheer, who had formed an intimacy with a woman named Chunder. After some days, their secret became public. Chunder’s husband removed

A a

“ her

حکایت هزد هم بشیر که بازنی چندر
نام دوستی کرده بود

چون انقباب بمنزب رفت و ماه از مشرق برآمد
خجسته بادل غم آلود پیش طوطی رفت و گفت ای
طوطی هر شب بطلب رخصت نزد تومی آیم نه برای
شنیدن نصیحت طوطی گفت ای خجسته خاطر جمع دار که حالا
جلد بادوست خواهی پیوست چنانکه اعرابی اول
محنت کشید آخر راحت یافت خجسته پرسید که حکایت
او چگونه است

طوطی آغاز کرد که در شهری جوانی بود بشیر نام
داشت بازنی چندر نام دوستی کرد بعد چند روز
رازی ایشان فاش شد شوهر چندر او را
بجای دیگر بروشهر از مفارقت او روز و شب
میکریست

“ monkies the third ; wolves made up the fourth
 “ rank, lions the fifth, and elephants the sixth rank.
 “ Whenever the jackals barked, the leader also
 “ made a noise along with them, and no one found
 “ him out. But after some days, this leader becom-
 “ ing ashamed of the other jackals, removed them
 “ to a distance, and placed the lions and elephants
 “ near himself: at night, the jackals began to howl,
 “ when the leader joined in their noise. The
 “ beasts who stood near him, discovered who he
 “ was: they were ashamed of themselves, and fal-
 “ ling on the leader, ripped up his belly.”

The parrot having finished the story, said to Kho-
 jisteh, “ My mistress, the vices and virtues of every
 “ individual may be discovered by his conversation.
 “ Go, now to your lover, and talk with him, in
 “ order to learn his character.” Khojisteh wanted
 to go; immediately the cock crowed, and morning
 appearing, her visit was deferred.

TALE

و بوزنه در صف سیوم و کرکان در صف چهارم و شیران در صف پنجم و پیلان در صف ششم هرگاه که شمالان بانگ میگردند سردار هم همراه آنها آواز می نمود کسی این را معلوم نمیگردید بعد چند روز آن شمال سردار از شمالان و یکمرتک کردن گرفت و آنها را از نزد خود دور کرد و نزدیک خود شیرو پیل را جا داد چون وقت شب شد شمالان بانگ آغاز کردند سردار هم آواز کردن گرفت جانوران که نزد او ایستاده بودند دانستند که او کیست در دل خود با شرمند شدند و سردار را گرفته شکم او چاک کردند

طوطی چون این حکایت تمام کرد حجت را گفت که ای کدبانو عیب و هنر هر کدام از زبان او معلوم می شود حالا پیش معشوق خود برو و با او گفتگو کن عیب و هنر او معلوم خواهد شد حجت رفتن خواست در حال خروس آواز کرد و صبح ظاهر شد رفتن او موقوف گردید

The parrot answered, "A man's virtues and vices
 "are discovered by his conversation: but have you
 "not heard the story of the jackal?" Khojisteh
 desired to hear it.

The parrot said, "A jackal had made a practice
 "of going to a city, where, he thrust his muzzle
 "into vessels belonging to different people. One
 "night, according to custom, he went to the house
 "of an indigo-maker, and having thrust his head
 "into a jar of indigo, it happened that he fell in
 "bodily, and found great difficulty in getting out
 "again: his whole body was dyed blue. When
 "he went to the desert, all the beasts seeing such a
 "wonderful figure, conceived him to be some mighty
 "animal. The corps of jackals made him their
 "leader, and obeyed his commands. The jackal,
 "in order that nobody might discover him by his
 "voice, made other weak animals stand near him.
 "Thus, during the levee, the jackals formed the
 "first rank, the foxes the second, the deer and the
 "monkies

میکونمی پس چگونه احوال او معلوم کنم طوطی
گفت عیب و هنر آدمی از زبان او معلوم میشود
مگر حکایت آن شغال نشیده حجتہ پر سید آن
چگونه است

طوطی گفت که شغالی همیشه در شهر میرفت و در
ظروف مردمان دهن می انداخت شبی بعد از
مجدود بخانه نیل گری رفت و درون خم نیل سر
انداخت اتفاقاً همه تن او در خم افتاد و از محنت
بسیار بیرون آمد تمام اندامش نیلگون گردید
چون در بیابان رفت همه جانوران بشکل عجیب
دیدند و دانستند که این کلان جانور است همه
شغالان او را سر دار خود کردند و در حکم او
محموم گردیدند شغال از برای آنکه او را کسی از
آواز شناسد دیگر جانوران ضعیف را نزد خود
ایستاده میکرد چنانچه وقت دربار شغالان در صف
اول ایستاده میشدند و روباه در صف دوم و آهوان
و بوزنه

The parrot having finished this discourse, said to Khojسته, "Whosoever will not listen to the advice of friends, will suffer like this unlucky man. Now arise, and go to your lover; for this is a lucky hour. Khojسته wanted to have gone immediately, but the morning cock crowed, and day appearing, her departure was delayed.

TALE THE SEVENTEENTH.

How the jackal was made king, and then killed.

WHEN the sun descended into the west, and the moon rose in the east, Khojسته went to the parrot to ask leave. Seeing the parrot sitting pensive, she said, "Why are you thoughtful?" The parrot replied, "You are of a great family, I know not whether your lover is also of noble descent. If his family is found to be great like your's, there can be no harm in forming a friendship with him, nay it is desirable; but otherwise it should be avoided." Khojسته answered, "Alas, guardian of my secret, you say true; how can I learn his character?"

چون طوطی این سخن تمام نمود خجسته را گفت که هر که
سخن دوستان نشنود همان بینه چنانکه آن بد بخت دید
حالا بر چیز و جانب دوست خود برو که این ساعت
نیک است خجسته خواست که بیرون رود در حال خروپس
صبح بانگ بر زد و صبح ظاهر شد رفتن او موقوف گردید

حکایت هفدهم پادشاه شدن شغال و

کشته شدن او

چون آفتاب بمغرب رفت و ماه از مشرق بر آمد
خجسته بطلب اجازت بر طوطی رفت دید که طوطی
متفکر نشسته پرسید که ای صاحب عقل چرا
متفکر نشسته طوطی گفت تو عالمی خاندان هستی
نمیدانم که معشوق تو نیز عالمی خاندان است یا
کمینه اگر همچو تو بزرگ قوم است با او دوستی
کردن مضایقه ندارد بلکه بهتر است و گرنه مصیحت
نست خجسته گفت ای محرم راز من تو راست
میکوی

" had gone a little farther, the second man's ball fell
 " from his head, on which spot a silver mine was
 " discovered: he said, If you are willing, remain here,
 " this silver is your property: they were not satis-
 " fied. When they had gone on, another man's ball
 " fell from his head, and he digging there, found
 " a gold mine: he said to the fourth person, No
 " metal is preferable to gold, I wish that you and
 " I should fix here. He answered, Farther on, there
 " will be a mine of precious stones: why should I
 " stop here? He went on a cove, when his ball fell
 " from his head, and on digging the ground, he saw an
 " iron mine. Repentant, he said, Why did I quit the
 " gold mine, and reject the advice of my friend?
 " In short, he returned from thence, but neither
 " found his friend, nor the gold mine. He said to
 " himself, No person can find beyond what is his des-
 " tiny. He set out again towards the iron mine, but
 " notwithstanding all his search could not regain it.
 " Helpless, he went in quest of the philosopher, who
 " was not to be found. Reduced to extreme po-
 " verty, he bewailed his folly."

Z

The

چون قدري راه رفتند مهره دویسم شخص از سر اقامه
 و انجباکان نقره ظاهر شد او گفت اگر بخواید اینجا
 باشید این سیم از شما است آنهاراضی نشدند چون
 پیشتر رفتند مهره دیگر کسی از سر اقامه و انجباکان زر
 پیدا شد یار چهارم را گفت هیچ نقد خوبتر از زر
 نیست میخواهم که من و تو اینجا باشیم او گفت که
 پیشتر کان جواهر خواهد بود چرا اینجا خواهیم بود چون یک
 گروه راه رفت مهره لو از سر اقامه چون آن زمین
 را کاوید کان آهن دید پشمان کردید که چرا کان زر را
 گذاشتم و سخن دوست نشنیدم القصه انجبا باز
 رفت نه آن دوست را دیده کان زر یافت بخود
 گفت که زیاده از نصیب کسی نمی یابد باز بطرف
 کان آهن روانه شد و هر چند جست نیافت لاچار
 نزدیک فیلسوف رفت او را انجانید مسکین نهایت
 پشیمان گردید

چون

“ ought to be attended to; and they who refuse to
 “ hearken to the voice of friends, will repent it, as
 “ a certain person did.” Khojisteh desired to hear
 the story.

The parrot said, “ Once on a time in the city of
 “ Balkh, there were four persons, men of property,
 “ who united together in friendship. It happened
 “ that they all became poor: and all four repaired
 “ to a philosopher, and told him the circumstances
 “ of their distress. The philosopher had compas-
 “ sion on them, and gave each a miraculous ball,
 “ which he ordered them to place on their respec-
 “ tive heads, and to set out, and said, Wherever the
 “ balls fall from your heads, there dig, and what-
 “ ever is your destiny, will come out of the ground,
 “ take it. The four friends, according to the phi-
 “ losopher’s directions, set out together: when they
 “ had gone five cuse, the ball fell from one of
 “ their heads; he dug on the spot, and found cop-
 “ per. He said to his three friends, I prefer this
 “ copper in hand to gold in expectancy; if you de-
 “ sire it, continue here. They did not accept of
 “ his offer, but proceeded on their way. When they
 “ had

زیرا که هر کس که سخن دوستان نشنود
او پشیمان میشود چنانکه شخصی پشیمان شده بود
خجسته پرسید که آن حکایت چگونه بود

طوطی گفت که وقتی در شهر بلخ چهار یار
بودند هر چهار کس مالدار و صاحب کالا بودند
و با هم دوستی می داشتند اتفاقاً همه مفلس
گردیدند و هر چهار کس پیش فیلسوفی رفتند و احوال
مفلسی خود را بیان نمودند فیلسوف بر آنها رحم آورد
و هر یک را یک مهره حکمت داد و فرمود که این
مهره بر ستر خود نهید و روانه شوید هر جا که مهره
شمایان از ستر بیفتد همان جا بجاوید و هر چه از نصیب
شمایان از زمین براید بگردانید هر چهار یار بموجب فرموده
حکیم روانه شدند چون چند گره رفتند مهره یکی از سیراقتاد
انجا گامید مس ظاهر شد دیگر یاران را گفت که من
این مس را از زربهر می پندارم اگر شما یان بخوابید
اینجا باشید آنها قبول نکردند و پیشتر روان شدند
چون

The parrot having concluded the story of Zereck, said to Khojسته, " Arise and go to your lover, " hold not delay to be lawful." When Khojسته intended to have gone thither, the cock flapped his wings, and morning appearing, her departure was deferred.

TALE THE SIXTEENTH

Four rich persons, who became poor.

WHEN the sun descended into the caverns of the west, and the moon came out of the east, Khojسته, with aching breast and weeping eyes, went to the parrot, and said " Alas, you green-coat, the sorrows of love overwhelm me; every night you make me lose my time, by your admonitions and discourse: I am in love, of what use is admonition to me?" The parrot replied, " My mistress, what a speech is this? however the words of friends ought

طوطی چون این حکایت ز زیر تمام کمره خجسته را
گفت بر خیز و پیشش دلبر خود برو تو وقت جان
مدا از چون خجسته برخاست و قصد رفتن انجانمود
خروس بال بگشاد و آواز نمود و صبح ظاهر شد رفتن
خجسته موقوف گردید

حکایت شانزدهم چهار کس مالدار و مغلس

شدن آنها

چون اقباب بقعر مغرب فرو رفت و ماه از مشرق
بر آمد خجسته سینه بریان و چشم کرمیلان
پیش طوطی رفت و گفت ای سبز پوش
غم عشق بر من گران است تو هر شب از نصیحت
و گفتگوی وقت من ضایع میکنی من عاشقم را
بانصیحت چه کار طوطی گفت ای گدبانو این چه
سخن است لیکن سخن دوستان باید شنید
زیرا که

" ed a large sum of money in his purse, he set
 " out for his own house; and alighting at a place,
 " kept awake till midnight: when, falling asleep, a
 " thief pulled out his purse of gold, and ran away
 " with it. Zereer awoke, ran after the thief, but
 " could not catch him. Helpless, he returned to that
 " city, and there followed his business again for some
 " years longer; and when he had acquired a farther
 " sum of money, once more took the road to his own
 " house. At night he lodged at a place, when, not-
 " withstanding all his precautions, a thief carried off
 " his money. Reduced to poverty, he said to him-
 " self, It is not my fortune to be rich, and therefore
 " the thief has taken away my property. Then he
 " returned home empty handed, and acquainted his
 " wife with what had befallen him. She said, Did
 " I not tell you, at first, that you could not any
 " where acquire beyond what is your destiny; re-
 " gardless of my words you went a journey, say
 " now what benefit have you experienced? Zereer
 " was ashamed of himself."

در کیسه او جمع شد بخانه خود روانه گشت و بوقت
شب در جای مقام کرد و تا نیم شب
پیدا از ماند چون بخواب رفت دزدی کیسه زد
او را بر کشید و برد و از آنجا که یکمه رفت زیر
پیدا از شده دنبال دزد دوید و او را گرفتند نتوانست
لاچار بماند در آن شهر رفت و باز چند سال
در آنجا کسب کرد چون نقد بسیار جمع شد باز
براه خانه خود پیش گرفت و بشب جای نزول
کرد هر چند احتیاط نمود لیکن نقد او را دزد برد
مسکین با خود گفت که در نصیب من دولت نصرت
ازین سبب دزد می برد پس تهیدست بخانه
رسید و احوال خود با زن گفت زن جواب داد
که اول تو را من نگفته بودم که زیاده از نصیب
کسی جانخواهی یافت سخن من نشیدی و بیفر
رفتگی بگو که الحال چه فایده یافتی زیر شرمند
کردید

The parrot began, "In a certain city was a man
 " named Zereer, who was continually weaving silken
 " stuffs, without allowing himself a moment's relaxa-
 " tion; nevertheless, he gained nothing. Zereer had
 " a friend who wove coarse cloths. One day he went
 " to his friend, whose house he saw full of gold and ef-
 " fects, such as are in the dwellings of the rich. Ze-
 " reer said to himself, How comes it that I who weave
 " stuffs for the rich, and dresses for princes, have
 " not salt to my bread? and from whence has this
 " inferior workman acquired so much wealth? When
 " Zereer returned home, he said to his wife, In
 " this city nobody knows the value of my abilities, nor
 " makes any account of my profession. I must
 " go to some other city, where my skill will be
 " valued, and myself more regarded. His wife said,
 " Whatever is your destiny, will happen to you in
 " this place: you will never acquire a livelihood
 " beyond what fate has allotted you. In short, Ze-
 " reer did not listen; but went a journey, and hav-
 " ing arrived at another city, dwelt there some time,
 " and followed his occupation. When he had heard

Y

" ed

طوطی آغاز نمود که در شهری از شهر بازیر نام مردی بود
 همیشه پارچه‌ریشمی بافتی و یکدم آرام نکردی
 لیکن او را هیچ فایده نشد زیر را دوستی بود
 پارچه‌کنده می‌بافت روزی زیر بخته دوست رفت
 خانه او را پر از زر و اسباب همچو خانه تو نکران دید
 زیر با خود گفت که من پارچه تو نکرانه و خلعت
 پادشاهانه می‌بافم چرا نمک بانان من نیست
 این کنده باف چندین مال از کجا یافت زیر چون
 در خانه خود رفت بازن خود گفت که درین شهر
 قدر من کسی نمیداند و کسب مرا هیچ نمی‌شمارند
 مرا بشهر دیگر باید رفت زیرا که بجای دیگر حرمت من
 بسیار خواهد شد و عزت من افتد خواهد کردید
 زنش گفت که هر چه در نصیب توست همین جا خواهد شد
 روزی زیاده از نصیب چیزی در دست تو نخواهد آمد
 القصه زیر نشنید و بسفر رفت و در شهری رسید
 مدتی در آنجا ماند و کسب نمود چون مبلغ بسیار
 در کیسه

TALE THE FIFTEENTH.

Zereer the weaver, whom fortune would not befriend.

WHEN the sun set, and night came, after the first watch, Khojisteh, having put on fine clothes, came to the parrot, and said, "Alas! my friend, you have been a long time giving your consent; and I have heard many of your speeches; but your friendship has not benefited me in any degree. The parrot answered, Ay, my mistress! why art thou angry with me? I constantly endeavour to raise your desires; however your fortune is not propitious, but like that of Zereer, which would not befriend him". Khojisteh asked, What is the story of Zereer?"

The

قصه پانزدهم زریر پارچه باف و نایاری کردن بخت او

چون آفتاب فرو رفت و شب در آمد حجب بهمد
یک پاس شب پارچه نیکو پوشید و بر طوطی رفت
و گفت که ای دوست من زمانی ترا آزمودم و سخنهای
بسیار شنیدم اما زیوستی تو مرا هیچ نیاورد شد
طوطی گفت ای کدبانو چه همراه من خصه میشوی من
ترا هر شب ترغیب میدهم مرا چه کند است بخت تو
خوب نیست چنانکه بخت زریر با او موفقت نکرد
خجسته پرسید که حکایت زریر چگونه است

طوطی

" her cubs cry. The syagoash called out to the
 " female, D. you quiet the young ones; to-day I
 " shall find lion's flesh, because the monkey, who
 " is my friend, has bound himself by an oath to
 " deceive the lion and bring him hither this day;
 " do you wait a little and silence the cubs—suf-
 " fer them not to make a noise: if he should
 " discover my voice he will not come here. When
 " the lion heard these words, he immediately seized
 " the monkey, and having torn him in pieces,
 " took to flight, and never returned to that place
 " again."

The parrot having concluded the tale of the
 syagoash, said to Khojisteh, " Arise, and go to your
 lover." Khojisteh wanted to have gone, at the very
 time the morning birds made a noise, and day
 appearing, her departure was put off.

TALE

محمود سیاه کوشش گفت که ای ماده بچکان را
 خاموش کن امروز کوشش شیر البته خواهم
 یافت زیرا که بوزنه دوست من است او با من
 وعده کرده و سوگند خورده است که امروز شیر
 مرا از حیاه و فریب خواهد آورد تو چندی توقف
 کن و بچکان را خاموش کن و آن آواز مکن
 خاموش بشو اگر آواز مایان خواهد شنید
 اینجا نخواهد آمد شیر چون این سخن بشنید
 در حال بوزنه را گرفت و پاره پاره کرد و گریخت
 و باز آنجا نماند
 طوطی چون این حکایت سیاه کوشش تمام کرد
 حبه را گفت که بر خیز پیش معشوق خود برو و حبه
 خواست که برود همان وقت مرغان صبح آواز کردند
 و صبح پدید آمد و در فتن حبه موقوف گشت

قصه

“ the young ones began to cry. The syagoash
 “ asked, Why do the cubs cry? The dam an-
 “ swered, Because they are hungry. The syago-
 “ ash proceeded, What is there nothing remaining
 “ of that quantity of lion's and human flesh which
 “ was given them yesterday? The female said,
 “ They will not eat stale meat; they want some
 “ that is fresh. The syagoash said to the whelps
 “ Make your minds easy, and have a little pa-
 “ tience, I have heard that our lion will be here
 “ to-day; and if this intelligence is true, then,
 “ please God, you shall have plenty of fresh meat to
 “ devour. The lion was alarmed at hearing those
 “ words of the syagoash, not knowing him to be
 “ a syagoash. He then fled from the spot, and
 “ asked the monkey, Did I not tell you that some
 “ mighty animal is in my dwelling? The mon-
 “ key said, Be not afraid, for this animal is very
 “ feeble and diminutive, and he speaks those words
 “ in order to deceive. The lion once more approac-
 “ ed his home, and the female syagoash again made
 “ her

بچکان گرسنه آغاز کردند سماه کوشش پر مید
 که بچکان چرا میگردیدند ماده جواب داد که گرسنه
 هستند سیاه کوشش گفت که دیر روز چندین
 گوشت شیر و آدم داده از آن هیچ باقی نمانده
 ماده گفت که گوشت ششینه نمی خورند تازه میخواهند
 سیاه کوشش بچکانرا گفت خاطر جمع دارید و اندک صبر
 بکنید شنیده ام که شیر اینجا امروز در اینجا
 آمده است اگر این سخن راست است
 انشاء الله تعالی بسیار گوشت تازه خواهیم خورد
 شیر چون این سخن سیاه کوشش شنید
 ترسید و ندانست که این سیاه کوشش است
 پس از اینجا گریخت و بوزنه را گفت که مرا نکشتم
 که در خانه من جانوری زور آور است بوزنه
 گفت که مترس که آن جانور بیدار ضعیف
 و خورداست از این سخنان فریب میگوید شیر
 باز نزد خانه خود رفت ماده بچکان را باز گریان
 نمود

" is to sport with one's own blood. The male
 " replied, Aye, mistress, when the lion comes, I
 " will drive him away from hence by stratagem.
 " In short, after some days, intelligence arrived
 " that the lion was coming. The monkey went
 " out to meet the lion, and told him all the
 " circumstances about the syagoash, and said, I
 " remonstrated, when he answered, I have disco-
 " vered that this place is part of my patrimony.
 " The lion said to the monkey, It cannot be a
 " syagoash, how could such an animal usurp my
 " place! it should seem that it is some beast
 " who is stronger than myself. The monkey an-
 " swered, He is not stronger than you. The lion
 " said, How you talk! there are many animals
 " who exceed me in strength. The lion, terri-
 " fied, set out for his home, and arrived near
 " the spot. Before the lion's arrival, the syago-
 " ash thus instructed his female: When the lion
 " comes near the dwelling, make your young ones
 " cry, and if I should ask, Why do the cubs
 " cry you must say, They want fresh lion's flesh
 " to-day, and will not eat that of last night.—
 " In short, the lion approached the dwelling, and

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خواهند آمد از حیاه او را از نیجا دفع خواهم نمود و التخصه بعد
چند روز خبر آمدن شیر رسید بوزنه استقبالی
کرد و احوال سیاه گوشش تمام با شیر اظهار کرد
و گفت که معترض شده بودم سیاه گوش
جواب داد است که اینجا از میراث پدر یافته ام
شیر گفت ای بوزنه آن سیاه گوش نیست
سیاه گوش را چه قدر است که جای من ستاند
معلوم میشود که کسی جای او را از من
قوی تر خواهد بود بوزنه گفت که از تو قوی تر نیست
شیر گفت که این چه سخن است بسیار جای او را میداند
که از ما قوی تر اند شیر ترسیان طرف جای خود روانه شد
و متصل جای خود رسید سیاه گوش قبل از رسیدن
باما ده خود گفت و مصاحبت کرد که چون شیر نزدیک خانه
برسد تو بچکان خود را گریان کن و اگر من به هر قسم که
بچکان بهرامیکمیند بگوئی که امروز گوشت شیر تازه
میتوانند و شبیه میخورند التخصه شب نزدیک خانه رسید

“ any enemy of your’s should come there, I will
 “ set on foot a stratagem, as did the syagoash.”
 Khojiste’h asked, “ What is the story of the sya-
 “ goash?”

The parrot said, “ In a desert dwelt a lion,
 “ who had a monkey for his favourite. It hap-
 “ pened that the lion went a journey to some
 “ place; previous to his departure, he delivered
 “ over his dwelling to the charge of the monkey.
 “ During the absence of the lion, a syagoash
 “ took possession of his dwelling place; because it
 “ was a good spot, and chose it for his habita-
 “ tion. The monkey said to the syagoash, This
 “ is the lion’s residence, how can you presume
 “ to take up your abode here without his permis-
 “ sion? The syagoash replied, I have discovered
 “ that this place is my paternal inheritance; what
 “ news have you? The monkey was silent. The
 “ female syagoash said to the male, It is not ad-
 “ viseable to continue here; for to oppose a lion
 “ is

بامعشوق خود ملاقات کن و اگر کسی دشمن تو آسجا
برسد همچو سیاه کوش چيله آغاز کنی خجسته پرسید که
حکایت سیاه کوش چگونه است

طوطی گفت که در بیانی شیري می ماند بوزنه
مصاحب او بود اتفاقا شیرجاي برای سیر رفت
و بوزنه را جاي خود سپرد و روانه شد در غیبت شیر
سیاه کوشش مکان شیر بگرفت بنا بر اینکه جاي
خوب بود بسیار پند دید و آنجا مسکن گزید بوزنه
گفت ای سیاه کوش این جاي شیر است
ترا چه قدرت که بی حکم او در اینجا مقام کردی
سیاه کوش جواب داد که این جاي از میراث پدر یافته ام
ترا چه خبر است بوزنه خاموش ماند و ماده سیاه کوش
با سیاه کوش گفت که اینجا ماندن مصلحت
نیست زیرا که با شیر برابری کردن بخون خود
کوشیدن است ترک گفت ای ماده هرگاه شمر
خواهد داد

“ snake remained some days in expectation, after
 “ which, he left the well, and pursued his own
 “ way.”

The parrot having finished this Tale, said to Khojسته, “ Go now, tarry not.” Khojسته wanted to have gone; at that moment, the animals of morning made a noise, and day beginning to break, her departure was deferred.

TALE THE FOURTEENTH.

A lion whom a syagoash dispossessed of his dwelling.

WHEN the sun was sunk into the west, and the moon shone bright, Khojسته went weeping to the parrot, and said, “ I come to you every night for leave, and not for the purpose of hearing you relate tales.” The parrot answered, “ No injury can happen to you from my admonition, but you will speedily derive advantage:—Go to-night to meet your lover; and if
 “ any

پنهمان کرد مار چند روز انتظار کرد پس از چاه
 برآمد و راه خود پیش گرفت
 طوطی چون این حکایت تمام کرد با خجسته گفت
 حالا برو و دیر مکن خجسته خواست که برود در آن اثنا
 جانوران صبح آواز نمودند و صبح ظاهر شد و رفتن
 خجسته موقوف گردید

حکایت چهاردهم شیر که یک سیاه کوش
 جای او گرفته

چون آفتاب بمغرب رفت و ماه تابان گردید خجسته
 گریان پیش طوطی رفت و گفت که هر شب پیش
 تو می آیم برای رخصت نه جهت شنیدن حکایات که
 توقعه میگوئی طوطی گفت که ترا از نصیحت من هیچ ضرر
 نخواهد شد بلکه فایده خواهی یافت امشب زود برو و
 با

“ the snake and the frog set out together, and
 “ arrived at the well in which were the frogs, and
 “ got into the well. In the course of a few days
 “ the snake devoured all the frogs, and made an
 “ end of them. One day he said to Shapoor,
 “ Is there not one frog more remaining in the
 “ well? I am at present very hungry; speedily con-
 “ trive some means for my subsistence, and keep
 “ me from starving. Shapoor replied to the snake,
 “ Having shewn your kindness for me, by reveng-
 “ ing me on the frogs, return now to your own
 “ habitation. The snake said, I will not leave
 “ you in solitude. Shapoor was sadly alarmed,
 “ and repented of having asked assistance from the
 “ snake. In short, he said to the snake, Very near
 “ this place is another well, where there are plen-
 “ ty of frogs; if you command it, I will bring
 “ them here by artifice and stratagem. The
 “ snake gave him leave to go. By this device,
 “ Shapoor having escaped out of the well, ran,
 “ and concealed himself in a large pond. The

بکرم القصه مار و غوک باهم روانه شدند و بران
 چاه که غوکان بودند رسیدند و اندرون آن چاه
 رفتند مار بعرصه چند روز همه غوکان را خورد
 و تمام کرد روزی شاپور را گفت که در چاه یک
 غوک باقی نماند حالا بسیار کمر سینه ام جلد تدبیر
 خوراک من کن و مرا کمر سینه مگذار شاپور
 بهار گفت بر من مهربانی کرده انتقام من از
 غوکان گرفتی اکنون بخانه خود برو مار گفت ترا
 تنها نخواهم گذاشت شاپور بسیار ترسید
 و پشیمان گردید که چرا از مار مدد خواستم
 القصه مار را گفت چاهي ديگر از اينجا بيار
 نزديک است در انجا غوکان بسيار اند اگر فرمائي
 انهارا از حيله و فريب در اينجا بيارم مار او را
 رخصت داد شاپور از ين فريب از
 چاه برآمد و کريخت و در تالابى بزرگ خود را
 پنهان

The parrot said, " In the land of Arabia, was
 " a deep well, in which were a great number of
 " frogs, one of whom, named Shapoor, was their
 " chief. Shapoor exercised great tyranny and op-
 " pression, whereby the frogs being reduced to the
 " utmost distress, consulted together, *saying*, we
 " have barely escaped with life under the govern-
 " ment of Shapoor; we ought to elect some other
 " from amongst ourselves to rule over us. Then
 " they appointed another frog chief, and banished
 " Shapoor from that place. Shapoor being with-
 " out resource, went to the hole of a snake, and
 " spoke in a low tone. The snake put his head
 " out of the hole, and on seeing the frog laugh-
 " ed heartily, and said, You, who are a morsel for
 " me, why come you here to throw away your
 " life? He answered, I am come to you for ad-
 " vice, and for my own good. Says the snake,
 " speak what you have to say. The frog repre-
 " sented to the snake the circumstances of his
 " case, and said, I want your assistance. The
 " snake was much pleased; and, shewing great civi-
 " lity to the frog, said, Shew me the well, that
 " I may avenge you of those frogs. In short,

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طی گفت که در ملک عرب چاهی عمیق بود در آن
 چاه غوگان بسیار بودند غوکي بود شاپور نام داشت او
 سردار غوگان بود شاپور بر همه غوگان بسیار ظلم و ستم
 کردن گرفت چون غوگان از دست او عاجز شدند
 بایکدیگر مشورت کردند که میان از دست شاپور بجان
 آمده یسم دیگر یکی را از میان سردار مقرر باید کرد پس
 غوگان دیگر یک غوک را سردار نمودند و
 شاپور را از اینجا خارج کردند شاپور را چار
 شد نزدیک سوراخ مار رفت و ایستاده ایستاده او از کرد
 مار از سوراخ خود سر بر آورد و چون غوک را دید
 بسیار خندید و گفت تو که لقمه ماهیستی چرا برای دادن جان
 خود پیش آمده کنفت برای صلاح و به بود نزدیک تو
 آمده ام مار گفت بگو تا چه غرض میداری غوک
 همه احوال خود پیش مار باز نمود و تقه میر کرد که از تو مدد
 میخواهم مار بسیار خوشوقت شده بر غوک مهربانی
 نمود و گفت که آن چاه بمن نما که انتقام تو از غوگان
 بکرم

TALE THE THIRTEENTH.

Of Shapoor, commander of the frogs, and the snake.

WHEN the sun was set and the moon had got up, Khojistehe put on different kinds of jewels ; and, coming to the parrot to ask leave, said, “ I conceive you are very negligent, for every night “ I am hearing your advice, but no advantage accrues to me from your counsel, and I cannot “ accomplish my desire ! ” The parrot answered, “ Although there has been great delay in this affair, “ nevertheless be assured I will be the means of “ bringing you to your lover. O, Khojistehe ! they are “ called wife who attend to every business, and “ whosoever doth not reflect on the event, will repent of it, as Shapoor was sorry *for his folly*. ” — Khojistehe asked, “ Who is Shapoor, and what is the “ nature of his story ?

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حکایت سیزدهم شاپور سردار غوک و مار

چون اقیاب غروب شد و ماه بر آمد حجتیه انواع
زیورات پوشید و بطلب اجازت پیش
طوطی رفت و گفت ترا بس عاقل می پندارم
و نصیحت تو هر شب می شنوم لیکن مرا از
نصیحت تو هیچ فایده نمی رسد و بمقصد خود نمی رسم
طوطی گفت اگر چه درین کار بسیار درنگ
شده لیکن خاطر جمعدار ترا بمعشوق تو خواهم
رسانید ای حجتیه عاقل آنرا گویند که در هر کار
فطر میکند و هر که انجام کار نمی بیند پشیمان میشود
چنانکه شاپور پشیمان کردید حجتیه پرسید که شاپور
کدام است و داستان او چه قسم بود

طوطی

“ the lion dismissed the cat, and deprived her of
 “ the office of cutwal.”

The parrot, having concluded the story of the mice, the cat, and the lion, said to Khojسته, “ You appear to me very backward, for every night you delay; wherefore I am afraid, lest your husband may arrive, and you repent, like the cat.” Khojسته arose, and wanted to go to her lover; at that instant the sound of the morning cock reached her ears, and morning appearing, her departure was deferred.

TALE

پشیمان شدند بعد چند روز شیر کمره را جواب داد و از خدمت کوتوالی او را معزول نمود

طوطی چون این حکایت مویش و کمره و شیر تمام کرد حجت را گفت که ترا بسیار گاهل می بینم زیرا که هر شب توقف میکنی میترسم که مبادا شوهر تو برسد و تو چون کمره پشیمان شوی حجت بر خاست و نزد یار خود رفتن خواست همان دم خروش خروس صبح بکوش خورد و صبح ظاهر شد رفتن او موقوف گردید

حکایت

" ing to herself, If I should destroy the mice,
 " the lion, having no further occasion for me,
 " will deprive me of my office. One day she
 " brought her kitten to the lion, and said, I
 " want to go to-day to a place on business; if
 " you will permit it, I will go and bring my
 " kitten in my stead, and return to-morrow to
 " wait on you. The lion granted his assent.
 " The cat, having left the kitten there, went her-
 " self to another place. The kitten killed all the
 " mice she saw, and in one day and night they
 " were all destroyed. The next day the cat ar-
 " rived, and saw the mice lying dead. She reprimanded her kitten, What have you done, why
 " have you killed the mice? The kitten said,
 " Why did not you speak to me at the time of
 " your departure, and forbid me to kill the mice?
 " In short they both repented. After some days,

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هر كمر به بيار مهر باني نمود و مرتبه او را زياده
 نمود كمر به موشان را ميترسانيد ليكن گاهي كمر به
 موشي را نميكشت دانست كه اگر موش
 را خواهيم كشت شير را با من بپچ كار نخواهد ماند
 خدمت از من خواهد گرفت روزي كمر به بچه
 خود را پيشش شير آورد و گفت كه امروز براي
 كار جاي رفتن ميخواهم اگر حاكم شود بچه خود را
 در جاي خود بگذارم و من بروم فردا باز بخدمت
 خواهيم رسيد شير رخصت فرمود كمر به بچه
 خود را اسبابكداشتنه خود جاي ديگر رفت بچه كمر به
 هر موش كه ديد آنرا كشت و در يك روز
 و شب همه موشان كشته شدند روز ديگر كمر به رسد
 و موشانرا كشته ديد بچه خود را ملامت كردن
 گرفت كه چه كردي موشانرا چرا كشتي بچه اش
 گفت كه تو وقت رفتن خود چرا بمن نگفتي
 و امتناع بگشتن موشان نكردي الانصه هر دو

The parrot began, saying, " In a desert dwelt
 " a lion, who was very old and decrepit, so that
 " from his age his teeth were decayed; whenever he
 " eat, shreds of meat stuck in them: and there being
 " many mice in that desert, when the lion went to
 " sleep, the mice picked the shreds of meat out
 " of his teeth, whereby his rest was disturbed.
 " The lion consulted other animals, who were his
 " courtiers, in what manner to drive away the
 " mice. A fox said, There is a cat, who is
 " your subject, order her to keep watch here all
 " night. The lion approved of the fox's advice,
 " and sent for the cat; and when she came, he
 " appointed her to the office of cutwal. The cat
 " performed the duty of sentinel. When the mice
 " saw the cat they decamped. The lion slept at
 " his ease, nothing happening to disturb his re-
 " pose. The lion shewed great kindness to the
 " cat, and increased his rank. The cat frightened
 " the mice, but never killed any of them, think-

T

" irg

طوطی گفتن آغاز کرد که در بیابانی شیر میماند بسیار
 پیر و کهنه از سبب پیری رخنه‌ها در دندان شیر
 ظاهر شده بود شیر هرگاه که گوشت می خورد
 ریشه گوشت در میان دندان او میماند و در آن
 بیابان موشان بسیار بودند چون شیر خواب
 میرفت موشان گوشت از دندان او میکشیدند
 ازین سبب خواب شیرین بر شیر تلخ می
 شد شیر برای دفع کردن موشان بادیگر جانوران
 که مصاحب او بودند مشورت کرد روباه عرض
 نمود که کربه رعیت شماست او را بفرمایید که تمام
 شب اینجا پاسبانی کند شیر مصالحت روباه
 را پسندید و کربه را طلب نمود چون کربه حاضر
 شد شیر خدمت کوتوالی او را فرمود و کربه بکار
 پاسبانی مشغول شد موشان چون کربه را
 دیدند گریختند شیر بخاطر جمعی خواب میکرد و در
 وقت خواب او را هیچ تصدیقه نمیرسید شیر
 بر کربه

TALE THE TWELFTH.

The old lion, and the cat, who having killed the mice, was turned out of office.

WHEN the sun was set, and the moon arose, Khojسته went to the parrot for leave; and seeing him thoughtful, asked, "Why art thou pensive?" He answered, "I have no care of my own, but your sadness has thrown me into sorrow. The whole night you listen to my tales: I am afraid lest your husband should arrive unexpectedly, and that you should repent of not going; like the cat, who, after the death of the mice, repented." Khojسته asked, "Why was it so? It is very wonderful how the cat should have cause to repent of killing mice, seeing that a mouse is a cat's morsel."

The

قصه دوازدهم شیر کهنه و کربه که
موشان را کشته خفت یافت

چون اقباب غروب شد و ماه طلوع نمود خجسته بطلب
رخصت بر طوطی رفت او را متفکر دید و پرسید که
چرا متفکر کشته جواب داد که هیچ فکری ندارم لیکن غم
تو مرا در غم انداخته است تو تمام شب حکایت من می
شنوی میترسم که شاید شوهر تو ناگاه برسد و از
سبب نرفتن پشیمان شوی چنانکه کربه از کشتن
موشان پشیمان شده بود خجسته پرسید که چرا انچنان
شد بس تعجب است زیرا که موش لقمه کربه است
از کشتن موشان چگونه پشیمان گردید

طوطی

" in hopes of a gift. The lion looked at the
 " brahmin, told him to approach, and shewed him
 " great kindness. He saw, lying about, the gold
 " and jewels of men who had been slain some
 " time before: these he bestowed on the brah-
 " min, and then gave him leave to depart. The
 " brahmin arrived at his own house. Some days
 " afterwards the brahmin, thirsting for gold, went
 " again to this lion. That day a wolf and some
 " dogs were attending on the lion: when these
 " saw the brahmin, they said, 'This man is ex-
 " ceedingly presumptuous to appear before you un-
 " invited. The lion was enraged, sprung up, and
 " tore the brahmin in pieces."

The parrot having concluded the story, said to
 Khojسته " If the brahmin had not been avari-
 " cious, he would not have lost his life; whoso-
 " ever is covetous, falls into calamities. One
 " watch of the night is still remaining, go quick-
 " ly, meet your lover, and return." Khojسته
 stood up, with intention to go; at that instant
 the cock crowed, and the dawn appearing, her
 departure was delayed.

TALE

انعام اینستاده شیر بر برهمن نظر کرد و او را نزد خود
 طلید و بسیار مهر بانی نمود آن مردمان را که پیشتر
 کشته بود زرزو زیورات آنها افتاده بود به برهمن بخشید
 و رخصت نمود برهمن بخانه خود آمد بعد چند روز برهمن
 طمع زر باز پیش شیر مذکور رفت آن روز کرک و
 سگان پیش شیر حاضر بودند چون برهمن را دیدند
 عرض کردند که این آدم نهایت کسناخ است که بی
 طلب نزد شما آمده است شیر غصه شد و بر جست
 و برهمن را پاره پاره کرد

طوطی چون این حکایت تمام کرد خجسته را گفت
 که برهمن اگر طمع نکردی کشته نشدی و هر که
 طمع میکند در بلا مای افتد حالا یکپاس شب
 باقی است ای خجسته جلد برو و با معشوق ملاقات
 کرده بیا خجسته برخاست و عزم رفتن کرد همان دم
 خروس آواز کرد و صبح ظاهر شد رفتن او
 موقوف گشت

قصه

“ mine. Go quickly to-night ; but you must re-
 “ turn soon, and do not covet any thing that is
 “ there ; for inordinate desire is sinful, and who-
 “ soever is avaricious, will meet with the same
 “ fate as the brahmin.” Khojisteh said, “ Tell
 “ me what is that story ? ”

The parrot began, “ In a certain city was a
 “ rich brahmin, who happening to become poor
 “ and destitute, went a journey. One day he ar-
 “ rived in a desert, and saw a lion wallowing by
 “ the side of a pond, with a fox and a deer
 “ standing before him. The brahmin was con-
 “ founded, and stood dreading *the consequence*. Sud-
 “ denly the fox and the deer espied the brahmin;
 “ they said to one another, “ If the lion sees,
 “ he will kill this poor helpless fellow ; it is ad-
 “ viseable that we fall on some contrivance, that
 “ the lion may not only spare his life, but grant
 “ him some donation. The deer and fox began
 “ blessing the lion, Your munificence is so re-
 “ nowned, that a brahmin is come to-day, and is

توقف میکنی تقصیر من هیچ نیست امشب جلد برو لیکن
 بایه که جلد مرا جدت کنی و در اینجا هیچ طمع نه نمایی زیرا که
 طمع نمودن بسیار بد است و هر که طمع نمود همان دید
 که بر همین دید خجسته پرسید که حکایت آن
 چگونه است بگو

طوطی آغاز کرد که در شهری برهنی بود مالدار
 اتفاقاً مفلس گردید لاچار بسفر رفت روزی
 در بیابانی رسید و دید که شیری بر کناره
 تالاب غلطیده است و روباه و آهو پیش او ایستاده
 برهن متفکر گردید و ترسان ایستاده شد ناگاه
 نظر آهو و روباه بر برهن افتاده آنها با یکدیگر گفتند
 که اگر شیر خواهد دید این سیپاره را
 خواهد کشت مصلحت آنست که حکمتی سازیم
 تا شیر او را نکشد و هیچ چیز انعام دهد آهو و روباه
 شیر را دعا کردند گرفتند له سخاوت تو چنان مشهور
 شده است که امروز برهنی آمده است و امیدوار
 انعام

When the parrot had finished this tale, he said to Khojisteheh " Now is a good time ; arise, and go " to your sweetheart, don't be in the least anxious ; for if any difficulty should present itself " to you, I will teach you a stratagem." Khojisteheh wished to have gone, at which time the cock crowed, and morning appearing, her departure was deferred.

TALE THE ELEVENTH.

The lion, and the brahmin, who on account of his avarice, lost his life.

WHEN the sun was set, and the moon risen, Khojisteheh went to the parrot for leave, and said, " I am sensible you do not trouble " yourself about my uneasiness, and on that account do not dispatch me, but introduce tales." The parrot said, " I wish to God, Khojisteheh, " that you should go speedily to your lover ; you " yourself make the delay ; it is no fault of
S " mine.

طوطی چون این حکایت تمام کرد خجسته را گفت
که حالا وقت خوب است بر خیز و پیشش دلدار خود
برو هیچ اندیشه مکن اگر ترا مشکلی پیش خواهد
آمد حمله خواهم نمود و خجسته خواست که برود
در حال خرو سس آواز کرد و صبح ظاهر شد رفتن
خجسته موقوف گردید

حکایت یازدهم شیر و برهن که طبع کرده
جان خود داد

چون آفتاب غروب شد و ماه برآمد خجسته بطلب
رضعت بر طوطی رفت و گفت که میدانم که ترا از
درد من خبر نیست ازین سبب مرا رضعت نمیکنی
و حکایات در میان می آری طوطی گفت ای خجسته
از خدا می خواهم که تو جلد تر بمرد شوق خود برسی تو خود

تو و من

“ had played her a trick, and was gone. When
 “ the sun came out of the east, she was standing
 “ pensive by the side of the pond. At this
 “ juncture arrived a jackal with a bone in his
 “ mouth; when seeing a fish on the banks of the
 “ pond, he let the bone fall from his mouth, and
 “ ran after the fish; the fish got into the water,
 “ when the jackal looked again for his bone, in
 “ order to have resumed it, but could not find it,
 “ a dog having carried it away. When the wo-
 “ man beheld this sight, she laughed. The jackal
 “ said, What woman art thou, and why art thou
 “ standing here alone? She told the jackal the
 “ whole of her case. The jackal said; You had
 “ better do this, Feign yourself distracted, and go
 “ home acting the part of a mad-woman, laugh-
 “ ing and singing, when whoever sees you, will
 “ forgive you. The woman acted accordingly,
 “ and by means of this artifice, nobody could find
 “ fault with her.”

When

زیور را بر تن و مرد را در بستر ندید بیقین
 پس داشت که مرد با مادعا کرد و کمر یخت چون آفتاب
 از مشرق بر آمد زن بر کنار تالاب متفکر ایستاده
 شد در آن آشنا شغالی استخوان در دمان
 کمر قه انجا رسید و بر کنار تالاب ماهی دید
 و استخوان را از دهن اندخت و طرف ماهی
 دوید ماهی در آب رفت شغال باز استخوان را
 جست بگیرد نیافت آنرا سگی برده بود زن
 چون این تماشاه دید خندید شغال پرسید که
 ای زن تو کیستی و در اینجا تنها چرا ایستاده
 زن همه احوال خود با شغال تقریر نمود شغال
 گفت مصاحبت آنست که الحال تو خود را دیوانه
 سازی و همچون دیوانگان خندان و گریان بخانه
 برو هر کس که ترا خواهد دید معذور خواهد داشت
 زن همچنان کرد و از سبب این حیلہ کسی او را
 بد گفتن نتوانست

طوطی

“ ter a trick, and gave her good advice.” Kho-jisteh asked, “ What is the story of the merchant’s daughter and the jackal? tell it at full length.”

The parrot began, “ In a city was an ameer, who
 “ had a son, an ugly person, and of a bad disposition, and sufficiently stupid. When the son
 “ arrived at manhood, his father married him to a
 “ merchant’s daughter, a handsome woman, and
 “ who was a proficient in the art of music. One
 “ night, whilst she was sitting on the roof of her
 “ house, a young man was singing a song by the
 “ side of the wall; the woman hearing his voice,
 “ fell in love with him; she descended from the
 “ balcony, and approaching the young man, said,
 “ I have a stupid ugly husband; can you take me
 “ away with you? The youth consented, and
 “ immediately they set off together, and slept under
 “ a tree, by the side of a pond. When the
 “ woman fell asleep, the man stole her jewels,
 “ and ran away. When the woman awoke, she
 “ neither saw the jewels on her person, nor the
 “ youth beside her; she had no doubt but he
 “ had

خجسته پرسید که آن حکایت دختر تاجر و شغال
چون است مفصل بگو

طوطی آغاز کرد که در شهری از شهرها امیری بود
پسری داشت گریه‌ه صورت و بدسیرت و بس احمق
چون پسر بالغ گردید با دختر تاجری شادی کرده داد
زن بسیار خوب صورت بود و علم موسیقی خوب میدانست
شبی زنش بر بام حویلی خود نشسته بود
جوانی زیر دیوار سرود می‌سرایید زن آواز
او شنیده بر او عاشق شد و از بالا خانه
فرود آمد و نزد آن جوان رفت و گفت
که ای جوان شوهری دارم احمق و بد صورت
می‌توانی که مرا با خود ببری جوان قبول کرد هر دو
فی الفور باهم روانه شدند و هرکناره تالاب
بزیر درختی خفتند زن چون بخواب رفت مرد زیور
او در دیده از انجا گریخت چون زن بیدار شد
زیور

TALE THE TENTH.

The merchant's daughter, and the jackal,

WHEN the sun was set, and night arrived, Khojisteh, whose heart was inflamed *with love*, went to the parrot to ask leave, saying, " I have great confidence in your wisdom, and therefore I wait on you every night; if you will not now give me good counsel, and grant me assistance, when will you?" The parrot said, " It is on your account, Khojisteh, that my heart is thus afflicted, and for this reason I shall be unhappy as long as I live. Every night I tell you to go to your lover; but you delay, and listen to my tales. If perchance your secret should be divulged, I will teach you a trick whereby you will avoid all trouble and disgrace; just as the jackal taught the merchant's daughter

حکایت دهم دختر تاجر و شغال

چون آفتاب غروب شد و شب در آمد خجسته باسینه
 پرسوز بطلماب رخصت نزد طوطی رفت و گفت
 بر عقل تو بسیار اعتماد دارم ازین سبب هر شب
 پیش تو می آیم اگر درین وقت مرا مصلحت نخواهی داد
 پس کی خواهی داد و اگر الحال مرا مدد نخواهی کرد
 پس کی خواهی کرد طوطی گفت ای خجسته برای تو
 این غم درد دل است و من تاجان دارم هرگز ازین
 بیغم نخواهم شد ترا هر شب میگویم که پیش محبوب
 خود برو لیکن توقف میکنی و حکایات من می شنوی
 مسادار از تو در میان فاش شود ترا حکمتی خواهم اموخت
 که از همه بلا و رسوائی دور خواهی ماند چنانکه دختر تاجر را
 یک شغال حکمت آموزانیده بود و مصلحت داده
 خجسته

“ waked him again, and said, Your father came
 “ here just now, took the rings from my ankles,
 “ and carried them away. That old man, whom
 “ I consider as my father, how could he approach
 “ me at the time I was sleeping with my
 “ husband, and taking the rings from my ankles,
 “ carry them away! In the morning the husband
 “ was angry with his father, who disclosed
 “ the circumstance, How in the night he had
 “ seen her with a strange man. The son spoke
 “ harshly to the father, saying, In the night,
 “ when, on account of the heat, my wife and I
 “ were sleeping under the tree, you came, and
 “ taking the rings from my wife’s legs, carried
 “ them away; at the very time my wife waked
 “ me, and informed me of the circumstance.—
 “ Accordingly the father was greatly ashamed, and
 “ the wife, by contriving such a trick, escaped
 “ unpunished.”

The parrot having finished this story of the
 shop-keeper’s wife, said to Khojiste, “ Now arise,
 “ and go to him who has robbed you of your
 “ heart.” She then wanted to have gone, when
 “ the cock crowing, her departure was put off.

خواب رفت باز او را بیدار کرد و گفت پدر تو
 اینوقت در اینجا آمده خخال از پای من کشیده
 برد آن مرد پیر مرا همچو پدر است در چنین
 وقت که باشوی خود خسپیده ام چرا نزد من
 آمدو خخال از پای من بر کشید و برد چون صبح ظاهر شد
 مشوهر او از پدر غصه شد پدرش احوال شب
 که با مرد بیگانه دیده بود ظاهر نمود پدرش سخنان سخت
 با پدر گفتن گرفت که بوقت نیم شب به سبب کرم من
 با زن خود بزیر درخت خفته بودم تو آمدی و خخال زن
 من از پا کشیده بردی زن مرا همانوقت بیدار کرد
 و خبر داد بنابر این پدر او نهایت مشرمنده شد
 زن که بموجب مشورت چنین حیا کرد او را
 هیچ زیان نرسید

طوطی چو این حکایت زن دهقان تمام کرد خجسته را گفت
 که حالا بر خیز و نزد لربائی خود برو خجسته همانوقت خواست
 که برود خمر و س آواز داد رفتن او موقوف گشت

حکایت

The parrot began, saying, " One day, as a
 " shop-keeper's wife was sitting on the terrace of
 " the house, a young man saw her, and was en-
 " amoured. The woman perceived that the youth
 " had fallen in love with her; she called him,
 " and said, " Come to me after midnight, and
 " seat yourself under a tree that is in my court-
 " yard. After midnight the youth repaired to her
 " house; the woman also got out of bed and
 " went to him, and slept with him under the
 " tree. It happened that the shop-keeper's father
 " at the very time having risen, on account of
 " some business, wanted to go out of the house;
 " unexpectedly he saw his son's wife sleeping along
 " with a strange man: he took the rings from
 " off the woman's legs, saying to himself, In the
 " morning I will punish her. The woman sent
 " away the youth, and going to her own husband,
 " waked him, and said, The house is very hot;
 " come, let us sleep under the tree. In short, the
 " woman slept with her husband, on that very spot
 " where she and the young man had slept toge-
 " ther. When the husband was fast asleep, she
 " waked

گفتن آغاز کرد که روزی زن دهقانی بر بام نشسته بود جوانی او را دید و عاشق شد زن دریافت که این جوان بر من عاشق شده است او را طلبید و گفت که بعد نیم شب پیش من بنیا و در زیر در حتی که در حویلی من است بنشین جوان بعد دو پاس شب در خانه او رفت زن نیز از بستر برخاست و نزد او رفت و بنزیر درخت با او همبستر شد اتفاقاً پدر دهقان در آن وقت برای کاری برخاسته خواست که از خانه بیرون رود ناگاه زن پسر خود را با مرد بیگانه یکجا خفته دید و خفاش از پائی زن برکشید و نزد خود داشت و با خود گفت که وقت صبح زن را سیاست خواهم نمود زن جوان را رخصت نمود و نزد شوهر خود رفت و او را بیدار کرد و گفت که خانه بسیار گرم است بنیا بنزیر درخت بنخسیم القصه زن در همانجا که با جوان خسیده بود با شوهر خفت چون شوهر در خواب

TALE THE NINTH.

The shop-keeper's wife, who, having an amour with a person, confounded her father-in-law.

WHEN the sun was gone down, and the moon, the fixed stars, and the planets appeared, Khojisteh, undressed, came weeping to the parrot, and said, " Alas! my confidential friend, who sympathise in my distress, I have the most anxious desire to see my lover, being extremely afflicted and depressed. If it seems adviseable to you, quickly give me leave to visit the possessor of my heart, or else I will bear with it, although I know that whoever is in love has not patience." The parrot answered, " To you, my mistress, who come to me every night for leave and advice, thus acting with deliberation, no harm can happen. Like the shop-keeper's wife, who having acted considerately, did not suffer any injury." Khojisteh asked, " How and what is the story of the shop-keeper's wife?"

The

قصه نهم زن دهقان که بر شخصی عاشق
شده خسر خود را شرمند کرده

چون آفتاب غروب شد و ماه و ستارها و سیارها
برآمدند خجسته عریان و کریان پیش طوطی آمد و گفت
که ای محرم راز من وای غمخوار من امروز برای ملاقات
و دیدن مشتاق خود بسیار شوق و کمال آرزو دارم
و بای تاب ورنجورام اگر مصاحبت بینیم مرا جلد
رخصت ده تا پیش دلبر خود بروم و کمره صبر کنم اگر چه
میدانم که هر که عاشق است او را صبر نمی باشد
طوطی گفت که ای کدبانو تو که هر شب پیش من برای
رخصت خواستن و مشورت کردن می آیی از مشورت
ترا هیچ زیان نخواهد رسید چنانچه زن دهقان بسبب
مشورت و مصاحبت هیچ زیان ندید خجسته پرسید
که حکایت زن دهقان چگونه و چرین است طوطی گفتن

" Having been informed of this to-night, I am
 " come myself: if you will do justice in this
 " business, it is well; otherwise I will go to the
 " cazy, and separate myself from my husband.—
 " The neighbours flocked together, and made peace
 " between her and the merchant. In short, the
 " woman, by the force of scolding, came to her
 " own terms with her husband, without suffering
 " any disgrace."

The parrot, having finished this tale of the
 merchant, said to Khojسته, " Now arise, and
 " go your way to your lover, and make no de-
 " lay." Khojسته stood up, to have done so; the
 cock crowed; morning appeared; her visit was
 deferred.

امشب خبر این شنیده خود آمده ام اگر شما
انصاف این معنی نهایید بهتر و گرنه پیش
قاضی خواهیم رفت و او را خواهیم گذاشت
مردمان همسایه جمع شدند و در میان او و تاجر
صلح کردند القصه زن از قوت زبان درازی پا
شوی خود بخانه آمد و هیچ رسوا نشد

طوطی چون این حکایت تاجر تمام کرد حجبسته را گفت
حالا بر خیز و راه جانب معشوق خود پیش گیر
هیچ توقف روا مدار حجبسته برخاست که همچنان
کند خروس آواز کرد و صبح پدیدار شد رفتن
حجبسته موقوف گردید

The parrot began, saying, " In a certain city
 " was a rich merchant, who had a handsome wife.
 " Once on a time this merchant travelled to ano-
 " ther country, in order to trade. During his ab-
 " sence the wife frequented strange companies, and
 " sang and danced. After *having been absent* some
 " time, the merchant arrived in his own city,
 " when, being night, he could not enter his own
 " house; he took up his lodging in some other
 " place, and having sent for a procurefs, desired
 " her to bring a fine elegant woman to pass the
 " night with him. It chanced that the procurefs
 " went to the merchant's wife, and said, A rich
 " man, who is arrived from such a city, wants a
 " woman; arise, and go to him. The woman
 " adorned herself with jewels and fine clothes, went
 " to him, and as soon as she saw him, knew it
 " was her husband: immediately she began crying
 " out, O, neighbours! listen to my complaint; six
 " years having elapsed since this husband of mine
 " went *abroad* to trade: I have looked for his re-
 " turn every day and night: he has been returned
 " from his journey some days, and taken up his
 " lodging in this place, without thinking of me.

Q

" Having

طوطی گفتن آغاز نهاد که در شهری از شهرها تاجر بود
مال دار زنی داشت خوبصورت وقتی تاجر برای
تجارت به یک دیگه سفر رفت زن در غیبت او
در مجلس بیکانگان میرفت و سرود و رقص میکرد تا بحر
مذکور بعد از چندی چون بشهر خود رسید وقت شب
بخانه خود آمدن نتوانست در جای مقام کرد و دلاله را
طلبید و گفت که امشب برای من زن خوب و
لطیف بیار اتفاقا دلاله نزد زن تاجر رفت و گفت
که شخصی مالدار از فلان شهر رسیده است زنی را
میخواهد بر خیز و پیش او برو زن خود را از زیور و پارچه
آراست نموده پیش او رفت چون او را دید بشناخت
که شوهر من است در حال شور کردن گرفت که ای
همسایگان بفریاد من رسیدشش سال گذشت که
این شوهر من به تجارت رفته بود هر روز و شنب
راه او میدیدم روزهاست که از سفر باز آمده
و در اینجا مقام کرده مرا فراموش نموده است
امشب

TALE THE EIGHTH.

The merchant and his wife, who outwitted him.

WHEN the sun sunk into the west, and it being night, the moon ascended from the east, Khojسته, with a sad and aching heart, got up, and went to the parrot, in quest of leave. The parrot, observing Khojسته pensive, asked why she was thoughtful? Khojسته answered, "Because I come to you every night, and disclose to you my sorrow; when then will be the time that I shall meet my lover? If you give me leave this night. I shall go; otherwise I will exercise patience, and sit at home." The parrot answered, "You listen to my stories every night, and continue here till morning. I want you to go quickly this night. If it should happen that your husband arrives, and meets you any where, follow the example of the merchant's wife, and scold him." Khojسته asked, "What, and how is the story of the merchant's wife, tell me?"

The

حکایت هشتم تا جر و زن او که با او چالاکی کرده بود

چون آفتاب در مغرب رفت و شب رسید
و ماه از مشرق طلوع کرد حجتۀ بادل در دناک و پیرسوز
بر خاست و بطلب رخصت بر طوطی آمد
چون طوطی حجتۀ را متفکر دید پرسید چرا متفکر
هستی حجتۀ گفت که هر شب پیش تو می آیم و ضم
خود با تو میگویم پس کدام وقت خواهد بود
که بایار ملاقات خواهیم کرد و اگر امشب رخصت
بدهی بروم و گرنه صبر کنم و بخانه خود نشینم طوطی گفت
تو هر شب حکایت من می شنوی و شب همین جا
آخر میکنی میخواهم که امشب زود تر بروی اتفاقا
اگر شوهر تو بیاید و ترا کسی جابیند همچو زن تاجر
زبان درازی کنی حجتۀ پرسید که قصه زن تاجر
چگونه و چون است بگو

طوطی

“ true, took her out of the cage. The parrot im-
 “ mediately flew away, and never returned to the
 “ king. .

When the parrot had finished this tale, he address-
 ed himself to Khojisteh, saying, “ I am afraid, my
 “ lady, lest your lover should act treacherously by
 “ you, like the parrot of Roy Kamrew, and this
 “ is the cause of my pensiveness. Hasten now to
 “ your sweetheart, but place no reliance on him, till
 “ you have tried him.” After that, Khojisteh want-
 ed to have gone to her gallant; the morning cock
 crowed, and the dawn appearing, her departure was
 deferred.

TALE

تو بسازم رای سخن او راست دانست و از
 قفس بیرون کرد طوطی فی الفور به پرید و باز
 نزد شاه نیامد

طوطی چون این حکایت تمام کرد با خجسته گفتن
 آغاز نمود که ای کدبانو می ترسم که معشوق
 تو همچو طوطی رای کار و با تو دغا کند فکر من
 ازین سبب است حالا زود جانب معشوق خود
 برو و تا که او را نازمانی بر او اعتماد مکن پس
 از ان خجسته خواست که پیش حریف خود برود
 خروس صبح آواز کرد و صبح ظاهر شد رفتن
 خجسته موقوف گردید

حکایت

“rew, who is king of my country, has long
 “laboured under a grievous disease, will you be
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 “half cured, when the parrot said to him, As
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رای کامرو پادشاه ملک من است سخت بیمار است
 مرض هایل میدارد میتوانی که آن ازو دفع کنی
 طوطی گفت ای صیاد این چه قدر کار است انچنان
 طبیب ام که دو هزار مریض را به کردن تو انهم
 مرا پیش پادشاه ببر و هنر من ظاهر کن پس
 قیمت کران تر مرا بفروش صیاد او را در قفص
 کرد و پیش رای کامرو برد و گفت که این طوطی
 که آورده ام عالم طبابت نیکو میداند رای گفت مرا نیز
 طبیب دانا بسیار در کار است قیمت این طوطی
 بکو صیاد گفت که ده هزار دینار رای کامرو ده هزار
 دینار صیاد را داد و طوطی را خرید نمود از روز دیگر
 طوطی علاج رای مذکور کردن گرفت و نیم
 و نیم مرض او دور شد پس طوطی گفت که
 ای رای کامرو از دوائی من نیم مرض تو دفع
 شده است بر من توجه و مهربانی کن و از قفص
 بر آر تا تلاش دو ابکم و از قفص تر در دوائی
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The parrot began relating the story:—"Once on a time a fowler threw a net over the nest of a parrot, and imprisoned therein the parrot together with her young. The parrot said to her nestlings, The best way will be for you to feign yourselves dead, when the fowler, seeing you in that state, will fling you out of the net, and if he carries away me only, it will be of no consequence; because if I preserve my life, I can contrive some means to get to you. The young ones did as they were directed. The fowler supposing them dead, flung them all out of the nest; they instantly took flight, and settled on a branch of a tree. The fowler, enraged, was going to dash the parrot on the ground. The parrot said to the fowler, Set your mind at rest; I will obtain you such a price for myself, that you shall need nothing farther during the remainder of your life; for I am a physician, and perfectly skilled in the profession. The fowler was delighted at hearing these words, and said to the parrot, Roy Kam-

P

"rew,

طوطی حکایت گفتن آغاز کرد که وقتی صیادی بر اشیانه
 طوطی دامی نهاد و طوطی را معه بچکان او از آن گرفتار
 کرد و طوطی بچکان را گفت که حالا مصلحت آنست
 که شما خود را مانند مرده سازید چون صیاد شمارا
 مرده خواهد دید از دام بیرون خواهد انداخت اگر مرا
 تنها خواهد برد هیچ مضایقه نیست زیرا که من اگر
 زنده خواهم ماند از کسی حکمت خود را پیش شما
 خواهم رسانید بچکان آنچنان کردند صیاد آنها را
 مرده پنداشته همه را از دام بیرون انداخت
 آنها در حال پریدن و بر شاخ درخت نشستند
 صیاد برهم شد و طوطی را بر زمین زدن خواست
 طوطی گفت که ای صیاد خاطر جمع دار قیمت
 خود انقدر خواهم دانی که باقی عمر ترا دیگر در کار
 نخواهد شد زیرا که من طیب ام و درین کار
 کامل و دانا هستم صیاد چون این سخن بشنید
 خوشش شد و گفت ای طوطی مدت است که
 رای کاهرو

"speedily to your friend." When Khojisteh stood up, and wanted to have gone to her beloved, the cock crowed, and it being morning, her departure was deferred.

TALE THE SEVENTH.

The fowler, the parrot, and her young ones.

WHEN the sun sunk into the west, and the moon came out of the east, Khojisteh, with a heart full of anguish, and eyes replete with tears, arose, and went to the parrot for leave. Beholding the parrot full of thought, she said, "Why are you pensive?" The parrot replied, "On your account; because I know not what kind of lover your's is; whether he will be faithful to you, or not, and act like the parrot of king Kamrew." Khojisteh asked, "What is the nature of the story of king Kamrew's parrot?"

The

چون مجبوسه بر خاست و خواست که نزد معشوق خود
برود و جروس آواز کرد و صبح شد و رفتن او
موقوف شد

THE SCIENTIFIC

حکایت هفتم صیاد و طوطی و بچکان او

چون آفتاب در مغرب رفت و ماه از مشرق
بر آمد مجبوسه بادل پر درد و چشم پر اشک
بر خاست و بطلب رخصت پیدش طوطی رفت
طوطی را متفکر دید پر سید که چرا متفکر هستی
طوطی گفت که برای تو زیرا که نمیدانم
که معشوق تو چگونه است با تو و فاجه خواهد نمود یا نه
تا چه طوطی کامرو شاه خواهد کرد و مجبوسه پر سید حکایت
طوطی کامرو شاه چگونه و چه قسم است

طوطی

" brought the head which you required, together
 " with its body; if he consents, separate my head
 " from my body; and should he demand any
 " thing further, I will manage it also. The dir-
 " veish did so, and having tied a rope round the neck
 " of the royroyan, carried him before the rajah.
 " When the rajah saw the generosity of the
 " royroyan, he fell at his feet, and said, No man
 " in this world exceeds you in greatness of mind
 " and manliness, nor will there ever be one will-
 " ing to devote his own head, for the satisfaction
 " of a beggar, a dirveish. The rajah sent for
 " his own daughter, and presenting her to the
 " royroyan, said, This is your handmaid, dispose
 " of her to whoever you please."

When the parrot had brought to a conclusion
 the story of the royroyan, he said to Khojiste,
 " If my head can be of any service to you, my
 " mistress, I will give it, without hesitation or
 " regret. It is advisable that you should go
 " speedily

راجه پیر و بکو که آن سر که خواستید
 معه تن او آوردم اگر قبول کنید سیر از تن من
 جدا کن و اگر چیزی دیگر بخواهد تدبیر آن خواهم کرد
 درویش آن چنان کرد و رای رایان را رسن در کتو
 بسته پیش راجه برد راجه چون جوان مردی رای
 رایان دید بر پا افتاد و گفت درین عالم زیاده اند
 همت و جوان مردی تو کسی نیست و نخواهد بود که
 برای خوشی خاطر کدائی و دریشی منم خود را بدهد
 پس راجه دختر خود را طلبید و رای رایان را سپرد
 و گفت که این کنیز تست هر گز نخواهی بدی

چون طوطی این حکایت رای رایان با خبر رسانید
 خجسته را گفت که ای کدبانو اگر سیر من ترا در کار
 شود خواهم داد هیچ دریغ و افسوس نخواهم کرد
 مصیحت آنست که زود پیش دوست خود برو
 چون

TALE THE EIGHTH.

The merchant and his wife, who outwitted him.

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The

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طوطی

“ true, took her out of the cage. The parrot immediately flew away, and never returned to the king. .

When the parrot had finished this tale, he addressed himself to Khojisteḥ, saying, “ I am afraid, my lady, lest your lover should act treacherously by you, like the parrot of Roy Kamrew, and this is the cause of my pensiveness. Hasten now to your sweetheart, but place no reliance on him, till you have tried him.” After that, Khojisteḥ wanted to have gone to her gallant; the morning cock crowed, and the dawn appearing, her departure was deferred.

TALE

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 مرا پیش پادشاه ببر و هر من ظاهر کن پس
 بقیمت کران تر مرا بفروش صیاد او را در قفس
 کرد و پیش رای کامرو برد و گفت که این طوطی
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 طوطی علاج رای مذکور کرد و دین گرفت که
 ونیم مرض او دور شد پس طوطی گفت که
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P

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طوطی حکایت گفتن آغاز کرد که وقتی صیاد می برایشیانه
 طوطی دامی نهاده و طوطی را معه بچکان اواز آن گرفتار
 کرد و طوطی بچکان را گفت که حالا مصلحت آنست
 که شما خود ما را مانند مرده سازید چون صیاد شمارا
 مرده خواهد دید از دام بیرون خواهد انداخت اگر مرا
 تنها خواهد برد هیچ مضایقه نیست زیرا که من اگر
 زنده خواهم ماند از کسی حکمت خود را پیش شما
 خواهم رسانید بچکان آنچنان کردند صیاد آنها را
 مرده پنداشته همه را از دام بیرون انداخت
 آنها در حال پریدند و بر شاخ درخت نشستند
 صیاد برهم شد و طوطی را بر زمین زدن خواست
 طوطی گفت که ای صیاد خاطر جمعدار قیمت
 خود انقدر نخواهم دانی که باقی عمر ترا دیگر در کار
 نخواهد شد زیرا که من طیب ام و درین کار
 کامل و دانا هستم صیاد چون این سخن بشنید
 خوشش شد و گفت ای طوطی مدت است که
 رای کامرو

"speedily to your friend." When Khojisteh stood up, and wanted to have gone to her beloved, the cock crowed, and it being morning, her departure was deferred.

TALE THE SEVENTH.

The fowler, the parrot, and her young ones.

WHEN the sun sunk into the west, and the moon came out of the east, Khojisteh, with a heart full of anguish, and eyes replete with tears, arose, and went to the parrot for leave. Beholding the parrot full of thought, she said, "Why are you pensive?" The parrot replied, "On your account; because I know not what kind of lover your's is; whether he will be faithful to you, or not, and act like the parrot of king Kamrew." Khojisteh asked, "What is the nature of the story of king Kamrew's parrot?"

The

چون نجسته بر خاست و خواست که نزد معشوق خود
برود و جروس آواز کرد و صبح شد و رفتن او
موقوف شد

TALE THE SEVENTH

حکایت هفتم صیاد و طوطی و پچکان او

چون آفتاب در مغرب رفت و ماه از مشرق
بر آمد نجسته بادل پر درد و چشم پر اشک
بر خاست و بطلب رخصت پیش طوطی رفت
طوطی را متفکر دید پر سید که چرا متفکر هستی
طوطی گفت که برای تو زیر آ که نمیدانم
که معشوق تو چگونه است با تو و خواهد نمود یا نه
آمیو طوطی کامرو شاه خواهد کرد و حجت پر سید حکایت
طوطی کامرو شاه چگونه و چه قسم است

طوطی

" brought the head which you required, together
 " with its body; if he consents, separate my head
 " from my body; and should he demand any
 " thing further, I will manage it also. The dir-
 " veish did so, and having tied a rope round the neck
 " of the royroyan, carried him before the rajah.
 " When the rajah saw the generosity of the
 " royroyan, he fell at his feet, and said, No man
 " in this world exceeds you in greatness of mind
 " and manliness, nor will there ever be one will-
 " ing to devote his own head, for the satisfaction
 " of a beggar, a dirveish. The rajah sent for
 " his own daughter, and presenting her to the
 " royroyan, said, This is your handmaid, dispose
 " of her to whoever you please."

When the parrot had brought to a conclusion
 the story of the royroyan, he said to Khojiste,
 " If my head can be of any service to you, my
 " mistress, I will give it, without hesitation or
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راجه پیر و بکو که آن سر که خواستید
 معه تن او آوردم اگر قبول کنید سیر از تن من
 جداکن و اگر چیزی دیگر بخواهد تدبیر آن خواهم کرد
 درویش آن چنان کرد و رای رایان را رسن در کلو
 بسته پیش راجه برد راجه چون جوان مردی رای
 رایان دید بر پا افتاد و گفت درین عالم زیاده اند
 بهمت و جوان مردی تو کسی نیست و نخواهد بود که
 برای خوشی خاطر کدائی و دریشی منم خود را بداد
 پس راجه دختر خود را طلبید و رای رایان را سپرد
 و گفت که این کنیز تست هر کرا خواهی بدی

چون طوطی این حکایت رای رایان با خبر رسانید
 خسته را گفت که ای کدبانو اگر سیر من ترا در کار
 شود خواهم داد هیچ دریغ و افسوس نخواهم کرد
 مصیحت آنست که زود پیش دوست خود برو
 چون

“rew, who is king of my country, has long
 “laboured under a grievous disease, will you be
 “able to relieve him from it? The parrot said
 “to the fowler, What mighty business is this? I
 “am such a physician that I can cure ten thou-
 “sand patients; carry me before the king, ac-
 “quaint him with my skill, and then sell me at a
 “high price. The fowler put her in a cage, and
 “having carried her to Roy Kamrew, said, I have
 “brought this parrot, who is a proficient in the
 “art of physic. The king said, I am myself in
 “great want of a skilful doctor; mention the
 “price of this bird. The fowler replied, Ten
 “thousand dinars. Roy Kamrew instantly purchased
 “the parrot, by paying the fowler ten thousand
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 “nistering medicine to the king. His disorder was
 “half cured, when the parrot said to him, As
 “my medicine has removed the moiety of your
 “complaint, shew me attention and kindness, by
 “taking me out of the cage, in order that I may
 “explore a medicine, which will liberate you from
 “all care. The king, believing these words to be

رای کامرو پادشاه ملک من است سخت بیمار است
 مرض هایل میدارد میتوانی که آن ازو دفع کنی
 طوطی گفت ای صیاد این چه قدر کار است انچنان
 طبیب ام که دو هزار مریض را به کردن تو انهم
 مرا پیش پادشاه ببر و هنر من ظاهر کن پس
 بقیمت کران تر مرا بفروش صیاد او را در قفس
 کرد و پیش رای کامرو برد و گفت که این طوطی
 که آورده ام عالم طبابت نیکو میداند رای گفت مرا نیز
 طبیب دانا بیار در کار است قیمت این طوطی
 بکو صیاد گفت که ده هزار دینار رای کامرو ده هزار
 دینار صیاد را داد و طوطی را خرید نمود از روز دیگر
 طوطی علاج رای مذکور کردن گرفت و نت
 ونیم مرض او دور شد پس طوطی گفت که
 ای رای کامرو از دوائی من نیم مرض تو دفع
 شده است بر من توجه و مهربانی کن و از قفس
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تا تو طوطی کامرو شاه خواهد کرد و مجبوسه پرسید کایت
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طوطی

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 طوطی گفت ای صیاد این چه قدر کار است انچنان
 طبیب ام که دو هزار مریض را به کردن توانم
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 درویش آن چنان کرد و رای رایان را رسن در کلبه
 بسته پیش راجه برد راجه چون جوان مردی رای
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P "rew.

طوطی حکایت گفتن آغاز کرد که وقتی صیادی بر اشیانه
 طوطی دامی نهاد و طوطی را معه بچکان او ازان گرفتار
 کرد و طوطی بچکان را گفت که حالا مصالحت آنست
 که شما خود را مانند مرده سازید چون صیاد شمارا
 مرده خواهد دید از دام بیرون خواهد انداخت اگر مرا
 تنها خواهد برد هیچ مضایقه نیست زیرا که من اگر
 زنده خواهم ماند از کسی حکمت خود را پیش شما
 خواهم رسانید بچکان آنچنان کردند صیاد آنها را
 مرده پنداشته همه را از دام بیرون انداخت
 آنها در حال پریدن و بر شاخ درخت نشستند
 صیاد برهم شد و طوطی را بر زمین زدن خواست
 طوطی گفت که ای صیاد خاطر جمعدار قیمت
 خود انقدر نخواهم دانید که باقی عمر ترا دیگر در کار
 نخواهد شد زیرا که من طیب ام و درین کار
 کامل و دانا هستم صیاد چون این سخن بشنید
 خوش شد و گفت ای طوطی مدت است که
 رای کامرو

“speedily to your friend.” When Khojisteh stood up, and wanted to have gone to her beloved, the cock crowed, and it being morning, her departure was deferred.

TALE THE SEVENTH.

The fowler, the parrot, and her young ones.

WHEN the sun sunk into the west, and the moon came out of the east, Khojisteh, with a heart full of anguish, and eyes replete with tears, arose, and went to the parrot for leave. Beholding the parrot full of thought, she said, “Why are you pensive?” The parrot replied, “On your account; because I know not what kind of lover your’s is; whether he will be faithful to you, or not, and act like the parrot of king Kamrew.” Khojisteh asked, “What is the nature of the story of king Kamrew’s parrot?”

The

چون مجبوره برخاست و خواست که نزد معشوق خود
برود و حروس آواز کرد و صبح شد و رفتن او
موقوف شد

THE SEVENTH

حکایت هفتم صیاد و طوطی و بچکان او

چون آفتاب در مغرب رفت و ماه از مشرق
برآمد بجهت بادل پرورد و چشم پراشک
برخواست و بطلب زخمت پدش طوطی رفت
طوطی را متفکر دید پرسید که چرا متفکر هستی
طوطی گفت که برای تو زیرا که نمیدانم
که معشوق تو چگونه است با تو وفا خواهد نمود یا نه
همچو طوطی کاه و شاه خواهد کرد و محبت پر سید حکایت
طوطی کاه و شاه چگونه و چه قسم است

طوطی

" brought the head which you required, together
 " with its body; if he consents, separate my head
 " from my body; and should he demand any
 " thing further, I will manage it also. The dir-
 " veish did so, and having tied a rope round the neck
 " of the royroyan, carried him before the rajah.
 " When the rajah saw the generosity of the
 " royroyan, he fell at his feet, and said, No man
 " in this world exceeds you in greatness of mind
 " and manliness, nor will there ever be one will-
 " ing to devote his own head, for the satisfaction
 " of a beggar, a dirveish. The rajah sent for
 " his own daughter, and presenting her to the
 " royroyan, said, This is your handmaid, dispose
 " of her to whoever you please."

When the parrot had brought to a conclusion
 the story of the royroyan, he said to Khojisteh,
 " If my head can be of any service to you, my
 " mistress, I will give it, without hesitation or
 " regret. It is adviseable that you should go
 " speedily

راجه پیر و بکو که آن سر که خواستید
 معه تن او آوردم اگر قبول کنید سهر از تن من
 جدا کن و اگر چیزی دیگر بخواند تدبیر آن خواهم کرد
 درویش آن چنان کرد و رای رایان را رسن در کلو
 بسته پیش راجه برد راجه چون جوان مردی رای
 رایان دید بر پا افتاد و گفت درین عالم زیاده اند
 همت و جوان مردی تو کسی نیست و نخواهد بود که
 برای خوشی خاطر کدائی و دریشی منم خود را بدهد
 پس راجه دختر خود را طلبید و رای رایان را سپرد
 و گفت که این کنیز تست هر کرا خواهی بدی

چون طوطی این حکایت رای رایان با خبر رسانید
 خسته را گفت که ای کدبانو اگر سر من ترا در کار
 شود خواهم داد هیچ دریغ و افسوس نخواهم کرد
 مصالحت آنست که زود پیش دوست خود برو
 چون

" carry, go to the royroyan, represent your situ-
 " ation, and ask; when he will certainly bestow
 " on you this quantity of gold. The dirveish
 " went to the royroyan, and set forth his case.
 " The royroyan immediately bestowed on the dir-
 " veish an elephant-load of gold, which he carried
 " to the rajah. The rajah said to the vizier,
 " Your scheme has not succeeded, for the dirveish
 " has brought the elephant-load of gold. The
 " vizier said, The royroyan must have given it,
 " in these days no other person is capable of
 " performing such an act of munificence: now
 " some other plan must be pursued. The vizier
 " said to the dirveish, You will not obtain the
 " rajah's daughter in exchange for an elephant-
 " load of gold; but if you bring the royroyan's
 " head, certainly you shall have her. The dirveish
 " went again to the royroyan, and told the cir-
 " cumstances of his case. The royroyan said, Set
 " your mind at rest, and be not uneasy about my
 " head; for many years I have kept my head in
 " my hand, ready to be given to whosoever should
 " require it. Do you tie a rope round my neck,
 " and carry me before the rajah, and say, I have
 O 2 " brought

رای رایان برو و احوال خود را باو بگو و بخواه
 البته این قدر زربتو خواهد بخشید درویش پیش
 رای رایان رفت و احوال خود عرض نمود
 رای رایان در حال پیای پراز زر بار بدرویش
 عطا کرد درویش آن زر را پیش راجه برد راجه
 وزیر را گفت حکمتیکه کردی پیش نرفت زیرا که
 درویش پهل پراز زر آورد وزیر گفت که رای رایان
 بخشیده باشد درینوقت کسی این چنین سخاوت
 کردن نمی تواند اکنون حکمتی دیگر باید کرد وزیر
 درویش را گفت که دختر راجه را به بدل یک فیل
 پراز زر نخواهی یافت لیکن اگر سر رای رایان
 بیاری البته دختر راجه بیایی درویش باز پیش
 رای رایان رفت و احوال خود گفت رای رایان
 فرمود که خاطر جمعدار و برای سر من اندیشه کن
 سالهاست که سر خود بر دست میدارم که هر که بخواهد
 او را بدهم تو ر سنی در کالوی من به بند و مرا پیش

The parrot said, " The king of Kinoje had a daughter, whose face was *as fair* as the moon, " and her features exceedingly beautiful. It happened that a dirveish fell in love with her, and " from this passion became mad and senseless. " Whenever he had lucid intervals, he would say " to himself, What a folly is this! how can a " beggar be related to a monarch? After some " days the dirveish sent a message to the king, " Give me your daughter, because I have a great " regard for her; consider not my poverty, and " your own royalty. The king, on hearing these " words of the dirveish, was violently enraged, " and gave orders for him to be punished. The " vizier said, He is a dirveish, and your Majesty " never distresses dirveishes: I will contrive some " other means of sending him out of the city. " Afterwards the vizier sent for the dirveish, and " said to him, If you will bring an elephant-load " of gold, I will deliver to you the king's daughter. When the dirveish was considering how to " procure the money, a person said to him, If " you require as much gold as an elephant can

O

carry,

طوطی گفت که رای قنوج دختری داشت ماه ر و
 نهایت خوب صورت اتفاقاً درویشی برو عاشق شد
 در عشق او دیوانه و بیمارش کردید هرگاه هوشیار
 می شد بازو د می گفت که این چه دیوانگی است
 و دریش را با چادشاه چه نسبت بعد چند روز
 درویش بر اجه پیغام فرستاد که دختر خود را بمن
 ده که اورا بسیار دوست میدارم و بر کدائی من
 و پادشاهی خود نظر مکن راجه چون این سخن درویش
 شنید سخت بر آشفت و اورا سیاست کردن
 فرمود وزیر گفت که او درویش است پادشاه
 درویش را رنج نمیدهد او را بدیگر حکمت
 ازین شهر دور خواهم کرد بعد از آن وزیر
 درویش را طلبید و گفت که اگر یک پیل بارزریاری
 دختر شاه بتو سپارم درویش در فکر آن زر
 شد شخصی درویش مذکور را گفت
 که اگر زر مطابق باریک پیل خواهی پیش

TALE THE SIXTH.

The king of Kinoje and his daughter, with whom a dirveish became enamoured.

WHEN the sun sunk beneath the west, and the moon arose from the east, Khojisteh, completely decked and ornamented, went to the parrot to ask leave, saying "I am ashamed to appear before you, and that you should have so much trouble for my sake; you neither sleep nor take rest; how shall I thank you for your favors? how can my tongue perform and utter it?" The parrot answered, "I am your slave, although by no means able to execute any business of your's in a manner becoming a servant; however I will speedily send you to your lover, and exert myself in your cause, like the royan, whose story you may have heard." Khojisteh asked, "What is the nature of the story?"

The

حکایت ششم رای قنوج و دختر او و
عاشق شدن و روشنی بر دختر مذکور

چون اقباب در مغرب فرو رفت و ماه از مشرق برآمد
حجسه بکمال زیب و زینت بطالب رخصت بر طوطی
رفت و گفت که من شمر منده تو هشتم زیرا که
هر شب پیش تو می آیم و ترا صد نعم میدهم برای
خاطر من خواب و آرام نمیگیری مگر لطاف تو
چه گونه از کدام زبان کنم و بگویم طوطی گفت
که من بنده تو هستم هر چند بهیچو بندگان کسی کار تو
کردن نمی توانم لیکن زودتر ترا بجهت شوق تو خواهم
رسانید و بهیچو رای رایان که حکایت او شنیده
باشی برای تو سعی خواهم نمود و حجسه پرسید
که حکایت آن چه گونه است

" On the instant, the trunk of the tree divided a-
 " funder, and the woman ran into the cleft, upon
 " which the tree reunited, and she disappeared. A
 " voice proceeded from the tree, that every thing
 " returns to its first principles; and the seven fruit-
 " ors for the woman were overwhelmed with
 " shame."

The parrot having concluded this tale, said
 to Khojisteh, " Mistress, I am apprehensive your
 " husband may come unexpectedly; and, like
 " the tree, unite you to himself, and you get
 " shame with your lover: arise and go towards
 " your sweet-heart and friend." Khojisteh intend-
 ed to have gone to him, at which instant the
 cock crowed, and signs of morning appeared; when
 her visit was put off.

TALE

وزجت شکافت و آن زن دویده در آن شکافت
و تنه درخت پیوست و کم شد و از آن
درخت او از بر آمد که هر چیز بطرف اصل
خود میزد و دو هفت عاشق آن زن شرمند
شدند

طوطی چون این حکایت تمام کرد با نخست
گفت که ای کدبانو میرتسم که ناگاه شو هر تو
برسد و ترا چون آن درخت پیش خود گیرد و از
معشوق خود شرمند شوئی بر چیز و جانب
معشوق و یار خود بروی نخست خواست که نزد او
برود هماندم خروسیس آواز کرد و اشارت صبح ظاهر
شد ز فتن نخست موقوف گردید

حکایت

" the crazy looked at the woman, he interrogated
 " them saying, Who are you? For a long time
 " past I have been enquiring after this woman:
 " she is my bondmaid who absconded with a great
 " deal of my money: now where is my money,
 " and my effects? give an answer.

" When this quarrel and altercation had run to
 " great length, and many people were collected to-
 " gether to see the fight, an old man who was
 " present, said, This dispute will not be decided by
 " any man; but in such a city, there is a large
 " old tree, called the Tree of Decision, every dispute
 " that men are unable to determine, is carried
 " before this tree, from which a voice issues, de-
 " claring on whose side there is justice, and whose
 " claim is false. To shorten the story, these se-
 " ven men went under the tree, and also carried
 " the woman along with them; and each of them
 " set forth the circumstances of his particular case.

N 2

" On

قاضی چون بر زن نظر کرد گفت که شما یان کیستید
مدت است که این زن را من تلاش می کنم این
کینز من است بسیار نقد و جنس من گرفته گریخته بود
حالا مال و اداس مرا کجاست جواب گوئید

چون این خصومت و قضیه بسیار دراز کشید و
بطول انجامید و مردمان بسیار برای تماشا جمع شدند
و در آن مجمع و انبوه پیری حاضر بود گفت این
قضیه از کسی مردم فیصل نخواهد شد و در
فلان شهر درختی است بزرگ و کهنه نام
آندخت سحرة الحکم است هر قضیه که از
مردمان انفصال نمی شود پیش آندخت
می برند از آن درخت آواز می برآید که حق
کیست و دعوی و سخن باطل بگردانم است
القصه آن هفت مردم زیر درخت مذکور
رفتند و زن را نیز همراه بردند و همه احوال خود را
پیش آن درخت عرض کردند در حال تنه
درخت

“ said, She ought to be my bride, seeing that I
 “ have decked her with jewels. The taylor as-
 “ serted, This woman is my property, for when
 “ she was naked I made clothes and dressed her.
 “ The hermit said, This was a figure of wood,
 “ which having obtained life at my prayers, I will
 “ take her. In short, this dispute had continued
 “ a long time, when accidentally there came to the
 “ spot, a person whom they desired to do justice
 “ between them. When this man saw the wo-
 “ man’s face, he exclaimed, This is my lawful
 “ spouse, whom you have seduced from my house,
 “ and separated from me. After this manner, he
 “ seized and carried them before the cutwal.—
 “ When the cutwal beheld the woman’s counten-
 “ ance, he cried out, This is my brother’s wife,
 “ whom he took with him on a journey: you
 “ have killed my brother, and taken the woman
 “ by force. Hereupon the cutwal apprehended
 “ them, and carried them before the cazy. When

N

“ the

مرا شاید زیر آ که من زیور اورا پوشانیده ام
 خیاط گفت که این زن آزان من است
 زیر آ که برهنه بود پارچه برای او من دوخته
 و پوشانیده ام زاهد گفت که این صورت چوبی
 بود از دعای من جان یافته من خواهم گرفت
 القصة قضیه ایشان طول گشت اتفاقا
 شخصی آنجا رسید و اینها از و انصاف
 خواستند آن شخص چون روی زن مذکور
 دید گفت که این منکوحه من است شمایان
 این زن را فریب داده از خانه من آوردید
 و از من جدا کردید چنانچه آنها را شخص
 مذکور گرفته پیش کو تو ال برد کو تو ال چون
 روی زن دید گفت که این زن برادر من است
 برادر من این را همراه خود بسفر برده بود شمایان
 برادر مرا کشته این زن را گرفته اید بعد از آن
 کو تو ال این همه را گرفته پیش قاضی برد
 قاضی

“ pared the jewels, he put them on the puppet.
 “ The third watch, when the taylor’s turn came,
 “ he awoke. He saw a woman with an exceed-
 “ ing beautiful face and handsome person, decked
 “ with exquisite jewels; but naked:—on the in-
 “ stant, he made up neat clothes, becoming a
 “ bride, and putting them on her, thereby added
 “ to her elegance. The fourth watch belonged
 “ to the hermit, who when he came to take the
 “ guard, beheld that captivating form. The her-
 “ mit performed his ablutions and prayers, after
 “ which he made supplication, ‘ O God! give life
 “ to this figure.’ Immediately the figure received
 “ life, so that it spoke like an human being.
 “ When night was ended, and the sun arose, all
 “ these four persons were desperately in love with
 “ the figure. The carpenter said, I am the master
 “ of this woman, because I carved her with my
 “ own hands: I will take her. The goldsmith

“ said,

چنانچه زیور تیار ساخته بآن لعبت پیرشانید
 پاس سیوم چون نوبت خیاط رسید بیدار شد
 ز نئی را دید نهایت خوب صورت و خوش
 اندام و زیور ات لطیف پوشیده
 اما برهنه است در حال لباس پاکیزه عروسانه
 دوخت و او را پوشانیده از ان رونق او افزود
 پاس چهارم نوبت زاهد شد و حقه پاس
 برخواست و انصورت دلاویز را دید زاهد
 وضو کر دو نماز گذارد و ادا کر و بعد از ان دعا کرد
 که خدایا این صورت را جان بده در حال
 در ان صورت جان در آمد و همچو مردم سخن
 کردن گرفت چون شب آخر شد و افتاب
 بر آمد هر چهار کس بر ان صورت عاشق
 و مبتلا شدند بخوار گفت من و الی این زخم
 زیر که من از خود تراشیده و ساخته ام من
 خواهم گرفت ز ر که گفت که این عروس
 مرا شاید

“ and matters fall out like what happened to four
 “ persons.” Khojisteḥ desiring to hear the story,

The parrot said, “ Once on a time, a goldsmith,
 “ a carpenter, and a hermit, travelling together,
 “ halted one night in a desert place, and said a-
 “ mongst themselves, We shall continue in this de-
 “ sert to-night, and keep guard, us four persons
 “ taking a watch a-piece; to which words they
 “ unanimously agreed. The first watch the carpen-
 “ ter stood guard; and, in order to prevent sleep,
 “ took an axe and made a figure out of wood.
 “ The second watch, when the goldsmith’s turn
 “ came, seeing the wooden figure, that it was void
 “ of gold and jewels, he said in his heart, The
 “ carpenter has exhibited his art by carving this
 “ wooden figure, I must also shew my skill and
 “ make ornaments for the ears, neck, arms, and
 “ feet, and put them on the figure, to add to the
 “ elegance thereof. In such manner, having pre-
 “ pared

رخصت میدهم چرا توقف می کنی میترسم
 که ناگاه شوی تو برسد و احوال همچو آن قصه
 چهار شخص شود حجتیه برسد که حکایت
 آن چهار شخص چگونه است طوطی گفت وقتی
 یک زر کر و یک نجار و یک خیاط و زاهد با هم سفر
 کردند شبی در صحرائی مقام نمودند و با خود گفتند که
 امشب درین صحرا باشیم و پاسبانی کنیم
 چهار کس هستیم هر یک یک پاس شب نگهبانی
 کنیم همه این سخن پسندیدند پاس اول
 نجار پاسبانی کردن گرفت و برای دفع خواب تیشه
 بر آورد و از چوب صورتی ساخت پاس دوم
 چون نوبت زر کر رسید و آن صورت چوب را
 دید که از روزی در خالی بادل خود گفت که نجار یک
 صورت چوب ساخته و هر خود نموده من هم هر خود نمایم
 و زیورات برای کوش و کردن و دست و پای او بسازم
 و آن صورت را بپوشانم که حسن او زیاده شود
 چنانچه

The parrot having concluded this story of the foldier's wife, said to Khojisteh, " My princess, " go quickly to your lover, lest your husband " should arrive, and you incur shame with your " friend, in the same manner as the nobleman " was confounded by the foldier's wife " Khojisteh wanted, and made an effort to go; but at the very time the cock crowed, and day appearing, her departure was deferred.

TALE THE FIFTH.

The goldsmith, the carpenter, the taylor, and the hermit,
who quarrelled about a wooden woman.

WHEN the sun descended into the west, and the moon arose from the east, Khojisteh went to the parrot to ask leave, and said, " Give " me permission this night to go to my lover." The parrot answered, " My princess, I have given " you leave every night, why do you tarry? I " am afraid your husband may arrive unexpectedly,

M 2

" and

چون طوطی این حکایت زن لشکری تمام کرد و حجت را
گفت که ای کدبانو تو جلد تر پیش محبوب
جو دبر و مبادا که بشوی تو برسد و از معشوق خود
شرمند شوی چنانکه امیرزاده از زن لشکری
شرمند شد حجت خواست و قصد رفتن کرد
همان وقت خروس آواز کرد و صبح ظاهر شد
رفتن حجت موقوف گردید

حکایت پنجم زرکرو نجار و خیاط و زاهد
که جهت عورت چوبی قضیه کرده بودند

چون آفتاب در مغرب رفت و ماه از مشرق
برآمد حجت بطلب رخصت بر طوطی رفت
و گفت امشب دستوری داده که پیش محبوب
خود روم طوطی گفت ای کدبانو ترا هر شب
رخصت

" nobleman. From their sufferings in the well,
 " and bad diet, the hair had fallen from both their
 " heads, and their complexion was very much
 " changed. The nobleman said to the soldier,
 " What crimes have these girls been guilty of,
 " that the hair of their heads has been shaved?
 " The soldier answered, They have committed a
 " great fault; ask themselves. When he examined
 " them more attentively, he knew them. They,
 " in their turn having discovered the nobleman, began
 " to weep grievously, fell at his feet, and bore testi-
 " mony of the woman's chastity and innocence.
 " The wife called out from behind a curtain, Ay,
 " my lord, I am that woman whom you sus-
 " pected to be a forcer-ess, and sent men to put
 " me to the proof, and laughed at my husband.
 " Now you have learnt my character. The no-
 " bleman was abashed, and asked forgiveness of
 " his offences."

M

The

و ریش هر دو مطبوع زینجه و افتاده بودند و رنگ روی
 آنها متغیر و تبدیل شده بود امیرزاده از لشکری
 پرسید که این کنیزان چه کناه کرده اند که موی سر
 ایشان تراشیده و لشکری گفت که اینها تقصیر
 عظیم کرده اند از ایشان پرسند چون نیکو بنکر است
 شناخت و ایشان نیز امیرزاده را شناختند
 و بسیار کریستن آغاز نهادند و برپای امیرزاده افتادند
 و بر عصمت و پارسائی آن زن کواهی دادند زن از
 پس پرده آواز کرد که ای امیرزاده من آن زن ام
 که تو مرا جادو کردی پنداشتی و مردمان را برای امتحان
 و آزمودن فرستادی و بر شوهر من خندیدی
 الحال دیدی چگونه ام امیرزاده شرمند و
 عذر تقصیرات کرد

چون

“ raſter of a merchant. He purſued the like
 “ courſe with the other, and was caught in the
 “ ſame whirlpool. The nobleman, aſtoniſhed that
 “ neither of the two cooks came back again, and
 “ perceiving that ſome evil or miſchief muſt have
 “ happened, to them, at length reſolved to go
 “ himſelf.

“ One day, the nobleman, under pretence of
 “ hunting, ſet out, attended by the ſoldier. When
 “ they arrived at the ſoldier’s city, he went to his
 “ own houſe, and preſented his wife with the
 “ freſh noſegay. The wife told her huſband all
 “ that had happened. The next day the ſoldier
 “ conducted the nobleman to his dwelling, and
 “ prepared an hospitable entertainment. He took
 “ both the cooks out of the well, and ſaid to
 “ them, Gueſts are come to my houſe; do you
 “ both put on women’s clothes, place the victuals
 “ before them, and wait at table; after which I
 “ will ſet you at liberty. The two cooks put on
 “ female apparel, and ſerved up the victuals to the
 “ nobleman.

نیز بدستور مطبخ اولبن در انجا همون و تیره قید شد
بعد از ان از نامدن هر دو مطبخ در تعجب شدند که
ازین هر دو یکی باز نگشتند ایسمحنی خالی از خلل
و قبات نیست اکنون بهتران است که من خود بروم

روزی امیرزاده از بهانه شکار بیرون رفت و لشکری
نیز همراه امیرزاده روانه شد چون در شهر او
رسید لشکری در خانه خود رفت و کلدسته تازه در
پیش زن نهاد زن همه ماجرا با شوهر گفت روز
دویم لشکری امیرزاده را در خانه خود برد و ضیافت
و مهمانی نمود و آن هر دو مطبخ را از چاه برآورده و بانها
گفت که مهمانان بخانه ما آمده اند شما هر دو لباس
کنیزان پوشیده طعام پیش آنها ببرید و خدمت
او کنید بعد از ان شمارا آزاد خواهم کرد هر دو
مطبخ لباس و پارچه پوشیده و طعام پیش
امیرزاده بردند و از عقوبت چاه و غذای بد موهای سر
وریش

“ thing to say to such a woman as this ;
 “ then come alone to my house, without
 “ apprizing the procurefs, for these sort of gentry
 “ cannot preserve a secret. The cook approved
 “ of her plan, and acted accordingly. The wo-
 “ man had in her house a dry well, on which
 “ she had placed a bedstead very slightly laced,
 “ and spread over it a sheet: when the cook re-
 “ turned, she told him to sit down on that bed ;
 “ and he having placed himself thereon, fell
 “ through, and began to bawl out. The soldier’s
 “ wife said, Tell me truly who thou art, and
 “ from whence you came? The forlorn cook
 “ confessed all the circumstances about the soldier
 “ and the nobleman.

“ The short of the story is this—The cook,
 “ unable to get out of the scrape, continued in
 “ this distressful situation. When some time had
 “ passed in this manner, and the first cook did
 “ not return, the nobleman gave the other cook
 “ a large sum of money, with abundance of goods,
 “ and sent him to the soldier’s wife, in the cha-
 racter

زن لایق من نیست با چنین زن دوستی
 نخواهم کرد بعد از آن تنهادر خانه من بیاد لاله
 را خبر مکن زیرا که ازین قوم راز ظاهر میشود
 مطبخ این سخن پسندید و انچنان کرد زن در
 خانه نحو دچاهی داشت خشک بالای آن چاه
 چادری بر چهار پایی از ریشمان خام بافته بکستر چون
 مطبخ باز آمد زن بران چهار پایی او را نشستن فرمود
 مطبخ بالای چهار پایی نشست و فرو افتاد و شور
 کردن کرد زن لشکری پر سید
 که راست بگو که تو کیستی و از کجا آمدی مطبخ
 ناچار تمام احوال لشکری و امیر زاده گفت

القصه مطبخ ازین حادثه رفتن نتوانست مجبور ماند
 مدتی بدین صورت بگذشت امیر زاده از باعث
 دیر شدن مطبخ مذکور دیگر مطبخ را بیار مال و روپیه
 داده بطریق سوداگران نزد زن سپاهی فرستاد او
 نیز

“ chastity, saying, As long as this nese gay con-
 “ tinues alive and fresh, know you of a truth
 “ that my virtue is un sullied. The nobleman
 “ laughing, said, that his wife must be a conjuror
 “ or a forcerefs.

“ In a few words, the nobleman had two
 “ cooks, remarkable for their cunning and adroit-
 “ ness. To one of these he said, Repair to the
 “ soldier’s country, where, through artifice and
 “ deceit, contrive to form an intimacy with his
 “ wife, and return quickly with a particular ac-
 “ count of her; when it will be seen whether
 “ this nese gay will continue fresh and gay, or
 “ not. In conformity to the nobleman’s com-
 “ mands, the cook, having gone to the soldier’s
 “ city, sent a procurefs to the wife, who, through
 “ treachery and deceit, waited on her, and deli-
 “ vered the message. The wife did not give any
 “ *direct* assent to the procurefs, but said, Send the
 “ man to me, in order that I may see whether
 “ he will be agreeable to me, or not. The
 “ procurefs introduced the cook to the soldier’s
 “ wife, who said in his ear, Go away for the
 “ present, and tell the procurefs I will have no-

نشان می عصمت و پاکی خود بمن داده است و گفته
که تا این کلدسته تازه و تر خواهد ماند تو یقین
بدانی که دامن من از هیچ نقصر ملوث نشده
امیرزاده خندید و گفت که زن تو ساحر و جادوگر است

القصه امیرزاده دو مطبخ داشت بسیار دانا و زیرک
یکی را فرمود که در وطن لشکری رفته بکروفریب
و حیل و بازن او همبستر شود و جلد بازگشته از کیفیت
زن اطلاع دهد و این کلدسته تازه ماندیانه معلوم
شود مطبخ بموجب حکم امیرزاده در شهر او رفت
و یک زن دلاله را نزد زن او فرستاد دلاله پیش زن
او رفته بفریب و خداح پیغام مطبخ باورسانید زن
دلاله را هیچ نگفت و جواب داد که آن مرد را
پیش من بیار به بینم که لایق من است یا نه دلاله
مطبخ را پیش زن لشکری برد زن در کوشش
مطبخ گفت که حالا از اینجا برو و با دلاله بگو که این
زن

* to say to him? The wife replied, It is most
 “ eligible for you to travel, and get into service.
 “ I will give you a fresh and lively nosegay;
 “ as long as the nosegay shall continue in this
 “ state, you may be assured that I have not com-
 “ mitted any bad action; if the nosegay should
 “ wither, you will then know that I have been
 “ guilty of some fault. The soldier listened to
 “ these words, and resolved on taking a journey.
 “ On his departure, the wife presented him with
 “ a nosegay. When he arrived at a certain city,
 “ he engaged in the service of a nobleman of
 “ that place. The soldier always took the nose-
 “ gay along with him. When the winter season
 “ arrived, the nobleman said to his attendants, At
 “ this time of the year a fresh flower is not to
 “ be seen in any garden, neither is such a thing
 “ procurable by persons of rank; it is wonderful
 “ from whence this stranger, the soldier, brings a
 “ fresh nosegay every day. They said that they
 “ also were astonished at this circumstance. Then
 “ the nobleman asked the soldier, What kind of
 “ a nosegay is this? He answered, My wife
 “ gave me this nosegay, as an emblem of her
 L “ chastity,

گفت اکنون مرا چه میگوئی زن گفت مصاحبت و
 بهتری تو درین است که بسفر بروی و نوکری کنی
 کلدسته تازه و تربتو خواهم داد تا که آن کلدسته تازه
 و تر خواهد ماند تو یقین بدانی که من هیچ کار بد نکرده اگر آن
 کلدسته پشمرده شود پذیری که از من چیزی تقصیر
 شده شکری این سخن شنیده اختیار سفر نمود
 ز نش وقت رفتن یک دسته کل بشوهر خود داد و او در
 شهری دیگر رسید به سر کار امیرزاده اسخانو کمرشدر
 و شکری آن کلدسته را همیشه با خود داشت
 بعد رسیدن ایام خزان امیرزاده با حاضران مجلس
 گفت که درین هنگام در هیچ باغ کل تازه بنظر در نمی آید
 و بهر دمان عمده دستیاب نمیشود بسیار تعجب است
 این مرد سپاهی غریب هر روز کلدسته تازه و تر
 از کجای می آرد همه ها گفتند که میان منز تعجب میکنیم پس
 امیرزاده از لشکری پرسید که این کلدسته
 چگونه است گفت که این کلدسته زن من برای
 نشانی

“ to graze. The man, on a sudden, discovering
 “ a beautiful woman in the litter, descended from
 “ the tree, and set about ingratiating himself with
 “ her: she also being well inclined towards him,
 “ began to speak to him in such words as suited
 “ her purpose. In short, they gratified their mu-
 “ tual evil inclinations; after which the woman
 “ took out of her pocket a string full of knots,
 “ and added thereto one more knot. The man
 “ enquired about the string, how it happened to
 “ have so many knots, and what was the reason
 “ of her adding another to the number? The
 “ woman replied, My husband, who is a magi-
 “ cian, has transformed himself into an elephant,
 “ and wanders about the desert with me on his
 “ back; yet notwithstanding he watches me so
 “ narrowly, I had before this carnal knowledge
 “ of one hundred men, the memory of whom I
 “ have preserved by making knots on this string;
 “ and to-day, through your condescension, the
 “ number of knots is increased to an hundred
 “ and one!

“ Briefly,—when the soldier’s wife had concluded
 “ the story, the husband asked what she had further
 “ to

و خود بچهریدن رفت چون ناگاه در آن عمارتی
 زنی را خوش جمال و لیح دید بنابر آن مردان
 بالای درخت فرود آمد و باز آن مطایبه آغاز کرد
 زن نیز بسیار خوشوقت شده با او سخنان
 مطالب خود نمود و القضا هر دو با سر رضای خود
 بکار شنیعه مرتکب و مشغول شدند بعد
 آنفر اغ کار زن یک رسن از جیب خود
 بر آورد و کمره دیگر از کمره و یک کمره دیگر
 داد مرد پرسید که این چه ریسمانی و چگونه پر از
 کمره است و کمره دیگر بر او بستنی و از مهر چیست
 زن گفت شوهر من جادوگر است خود را مانند شکل
 پیل متمثل ساخته مرا بر پشت خود میدارد و در بیابان
 میگردد اگر چه خبر داری ما بسیار میکنند لیکن قبل ازین
 با صد مرد کار بد کرده کمره این ریسمان برای یاد
 داشت داشته ام و ز بتوجه تو یکصدویک کرده شد
 القضا زن شکری چون این قصه تمام کرد شکری

گفت

The parrot said, " In a certain city dwelt a
 " military man, who had a very beautiful wife,
 " on whose account he was always under appre-
 " hension. The man being indigent, the wife ask-
 " ed him, why he had quitted his occupation and
 " profession. He answered, I have not confidence
 " in you, and therefore do not go any where in
 " quest of employment. The wife said, this is
 " a perverse conceit, for no one can seduce a vir-
 " tuous woman; and if a woman is vicious, no
 " husband is able to guard her. Have you never
 " heard the story of the Jowgee, who kept his
 " wife on his back, and wandered about in the
 " desert; *notwithstanding which*, she was guilty of
 " infidelity with an hundred men? The soldier
 " asked, What kind of story is that?

" The wife began, with saying, that once on a
 " time, a man saw in the desert an elephant with
 " a litter on his back. The man, alarmed there-
 " at, climbed up into a tree. By chance the
 " elephant came under that very tree, and having
 " slipt off the litter from his back, went himself

" to

طوطی گفت که در شهری مردی بود
 لشکری زنی داشت بسیار خوب صورت مرد
 همیشه خبر داری او میکرد چون مرد بسیار
 مفلس شد زن شوهر را گفت چرا کسب
 و کار ترک کردی شوهر گفت بر تو اعتماد ندارم
 ازین سبب کسی جابرای تو کمری و چاکری
 نمیروم زن گفت این خیال فاسد است زن
 صالحه را کسی مرد نمی تواند فریفت و زن
 فاسقه را کسی شوهر محافظت نمیتواند کرد
 حکایت آن جوکی شنیده که زن خود را بر پشت
 خود میداشت و در بیابان میکردید زن او با صد
 مرد بدکاری کرد لشکری پرسید حکایت آن
 چگونه بود زن گفتن آغاز کرد که وقتی مردی در
 بیابان پیلی دید بر پشت او عماری مردان بیم
 او بالای درختی برآمد اتفاقاً پیل بنزیر همان
 درخت آمده عماري از پشت خود فرود آورد

و خود

TALE THE FOURTH.

The nobleman and the soldier's wife, whose virtue he
put to the proof.

WHEN the sun was set and the moon had
risen, Khojسته came to the parrot, and
said, "You pay no regard to my anguish: know
"you not that I am distracted with love? Give
"me leave this very night to go to my sweet-
"heart." The parrot replied, "My own breast
"is inflamed and torn, on account of your for-
"row. For as you will hear my tales every night,
"instead of going to your lover, I am afraid
"lest your husband arrive, and you get shame
"with your sweet-heart, in the same manner as
"the soldier's wife put to confusion the noble-
"man." Khojسته desired to hear the story.

K 2

The

حکایت چهارم امیرزاده و زن لشکری
که امیرزاده امتحان کرده بود

چون اقباب غروب شد و ماه طلوع کرد خجسته پیش
طوطی آمد و گفت ترا زرد من هیچ خبر نیست نمی دانی
که از عشق بی تابم امشب مراد ستوری ده تا بروم
پیش دوست خود طوطی گفت مرا نیز از غم تو سینه
سوزان و چاک شد تو که هر شب این حکایات از من
می شنوی و پیش یار خود نمی روی چرا می ترسم
که اگر شوی تو بر سدا از دوست شرمند شوی
چنانکه از زن لشکری امیرزاده شرمند شده بود
خجسته پرسید که آن حکایت زن لشکری و امیرزاده
چگونه است

طوطی

“dren. The carpenter said, You acted unfairly,
 “and dishonesty is a grievous sin: should you re-
 “pent, it would not be astonishing if your children
 “were restored to their original form. The gold-
 “smith surrendered to the carpenter his share of the
 “gold in question; when the carpenter, in return,
 “brought out the children and presented them to
 “the goldsmith.”

The parrot having finished the story of the goldsmith and the carpenter, said to Khojسته, Carry not these jewels with you, lest your lover covet them, and cease to entertain friendship and regard for you. Khojسته wanted to take off the ornaments from her person, and lay them aside, and to go to her sweet-heart, when Aurora appearing, the departure was deferred.

K

TALE

ماحق بشهرارت باخجار چر اقصیه میکنی زر کر
 لاچار شده سمر بر پای نجار انداخت و معذرت
 و عذر خواهی کرد و گفت اگر تو این
 حکمت برای گرفتن حصه آن زر کرده اکنون زر
 بگیر و پسر آن من بمن بده نجار گفت که تو
 خیانت کرده و خیانت کنانه عظیم دارا کردی توبه کنی
 تعجب نیست که بچکان تو بصورت اصلی شوند زر کر
 حصه زر مذکور به نجار داد و نجار نیز بچکان را پیش
 زر کر آورده داد

طوطی چون این حکایت زر کر و نجار تمام کرد خجسته را
 گفت که تو این زیور با خود مبر مبادا که دوست تو
 طمع درین زیورات کند و دوستی و محبت تو بگذارد
 خجسته خیزاست که زیور را از اندام بیرون آرد و جدا کند
 و جانب دوست برود صبح صادق روی نمود
 رقتن خجسته موقوف گشت

حکایت

“denly falling on the ground, they were changed
 “into bear’s cubs. The cazy said, How can I cre-
 “dit your assertion? The carpenter replied, I have
 “seen in antient books that a whole tribe was me-
 “tamorphosed; their forms having been changed,
 “whilst their reason continued; therefore, if these
 “cubs know persons, and can distinguish their friends,
 “my assertion will be established. Now I will let loose
 “these cubs in the middle of the court amongst all the
 “people, when, if they recognize the goldsmith, they
 “are his children. The cazy having heard and ap-
 “proved of the carpenter’s proposal, the cubs were
 “then let loose, when seeing the goldsmith, the exact
 “counter-part of the wooden figure, they ran to him,
 “rubbed their heads against his feet, and began to play
 “and frisk about. When the cazy considered all
 “these circumstances, he said to the goldsmith, Now
 “I do believe that these cubs are your children—
 “take them home with you:—Why do you thus
 “unjustly, and through malice, wrangle with the
 “carpenter? The goldsmith being confounded, laid
 “his head at the carpenter’s feet, and asked pardon
 “for his misdemeanors, saying, If this is your con-
 “trivance in order to recover your share of the gold,
 “take the gold immediately, and return me my chil-
 “dren.

باهم بازی میکردند اتفاقاً بر زمین افتادند و همگی بچکان
 خرس مسخ شدند قاضی فرمود که سخن تو چگونگی
 باور کنم بخار گفت در کتب دیده ام که قومی مسخ
 شده بودند صورت آنها تبدیل شده اما عقل
 آنها همچنان برقرار مانده پس اگر این بچکان کسان و
 دوستان خود را شناختن توانستند سخن من
 بیقین خواهد درآمد حالا این بچکان را در میان
 کچه‌ری و تمامی خلایق بگذارم اگر زرگر را بشناسند
 بچکان اویند قاضی سخن بخار شنید و پسندید
 و بچکان را فرو گذاشت چون زرگر را
 صورت همچو صورت چوب دیدند
 بچکان با وجود آن مجمع نزد زرگر رفتند و در
 پایش سر خود را مالیدند و بازی و لعب کردن
 کردند قاضی اینهمه احوال دیده باز زرگر
 گفت که ای زرگر الحال مرا باور شد
 که این بچکان تو هستند اینها را بجای خود ببر
 ناحق

“ Some time after, the carpenter made a figure
 “ of wood resembling the goldsmith, and having
 “ dressed it in his clothes, got from some place or
 “ other, two bear’s cubs, whose victuals he put into
 “ the skirts and sleeves of the clothes on the figure.
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 “ food out of the skirts and sleeves of the effigy’s
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 “ great attachment to the figure, the carpenter made
 “ a feast for the goldsmith and the females of his
 “ family, with other women of the neighbourhood.
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 “ the carpenter’s house. The carpenter having con-
 “ cealed the boys, brought in the two whelps, and
 “ then began to bawl and cry out, that the gold-
 “ smith’s sons were transformed into bear’s cubs.—
 “ The goldsmith hearing the disturbance, came to
 “ the spot, and said to the carpenter, You assert a
 “ falsity, for never was a man transformed into a
 “ bear. At length the dispute was referred to the
 “ governor and cazy of the place, and brought be-
 “ fore them. The cazy enquired of the carpenter
 “ how the case stood. The carpenter replied, The
 “ goldsmith’s sons were playing together, when sud-
 “ denly

بعد چندی نجار همچون زرگر صورتی از
 چوب ساخت و لباس زرگر او را پوشانید
 و دو خرس بچه از کسی جا آورد و طعمه آنها
 در دامن و آستین آن صورت می نهاد
 هرگاه که خرس بچکان کمر سینه میشدند طعمه از دامن
 و آستین آن صورت می خوردند چون بچکان خرس را
 بآن صورت الفتی و محبتی بسیار شد نجار مذکور
 زرگر را و زنان زرگر و زنان همسایه را ضیافت کرد
 زن زرگر باد و پسران خود در خانه بنجار رفت
 بنجار آن پسران را جای پنهان کرده آن دو خرس
 بچکان را آورد و شور و خوغا آغاز کرد که پسران زرگر
 همچو بچکان خرس شدند زرگر این شور شنیده
 انجار رسید و با بنجار گفت که دروغ میگوئی آدمی گاهی
 همچو خرس نشد و آخرش این قصه پیش حاکم
 و قاضی انجار رفت و رجوع شد قاضی پرسید از بنجار
 که این احوال چگونه شد بنجار گفت پسران زرگر
 با هم

“ these two persons go through them ; on which ac-
 “ count we feel shame. After some days the tem-
 “ ple was entirely deserted by the Brahmins, no per-
 “ son remaining but the goldsmith and the carpenter.
 “ One night the goldsmith and the carpenter seized
 “ all the images, and set out for their own city.
 “ When they arrived in the neighbourhood of their
 “ own city, they buried the images under a tree,
 “ and then went to their respective homes. One
 “ night the goldsmith went alone, and carried all the
 “ images to his own house. In the morning he ex-
 “ claimed against the carpenter, saying, Thief ! thou
 “ has forgotten our long friendship, and stolen my
 “ share : this money you will devour in a few days.
 “ *At first* the carpenter was astonished, and said to
 “ *himself*, What is this that he saith ? O, goldsmith !
 “ I suspect your doings ; but, however, for god’s sake,
 “ don’t fix any accusation on me. The carpenter
 “ was a shrewd fellow, and seeing it would answer
 “ no purpose to wrangle or dispute, remained silent,

کسان میکنند ازین سبب شرم میکنند بعد چند
روز بت خانه مطور از همه برهمنان خالی شد
و در انجا جز زرگر و نجار کسی دیگر نماند شبی زرگر
و نجار آن همه بتان را کمر فشند و طرف شهر
خود را روان شدند

چون نزدیک شهر خود را رسید بتان را
زیر درخت دفن کردند و بخانه خود با آمدند
شبی زرگر کمر تنها آن نجار فت و همه بتان
را در خانه خود آورد و در وقت فجر و صبح
نجار را گفت که ای دزد محبت قدیم
فراموشش کردی و حصه من هم دزدیدی
آن زر چند روز خواهی خورد و نجار حیران شد
و بادل خود گفت که این چه میگوید و جواب داد
که ای زرگر هر چه کرده پنداشته ام برای
خدا بر من تهمت منه نجار عاقل بود با او قضیه
و فساد نمودن هیچ فایده نداشت و خاموش ماند

“ In a certain city there had subsisted such friend-
 “ ship between a goldsmith and a carpenter, that
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 “ journey together, and on their arrival at a
 “ certain city, were much distressed for the means of
 “ defraying their expences. They said to each other,
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 “ are many golden images, it is adviseable that we
 “ feign ourselves Brahmins, and entering into the
 “ service of the temple, perform our devotions, till
 “ we can find a convenient opportunity for stealing
 “ some of the images. Then both having entered
 “ the temple, they began to worship. The other Brah-
 “ mins, beholding their mode of worshipping, were
 “ so much ashamed, that every day one or two Brah-
 “ mins left the temple, and did not return; and if
 “ any person questioned them, why they had done
 “ so, they would say, Because we men are not able
 “ to perform the ceremonies, in the manner that

I

“ these

طوطی گفت که در شهری باز رکری و بخار آن چنان
 محبت و دوستی بود که هر کس که ایشانرا دیدی
 برادرپنداشتی و قتی زر کرو بخار باهم بسفر رفتند و
 در شهری رسیدند و اسباب بسیار بیخارج شدند با خود
 گفتند که درین شهر بتخانه است اسبابان زرین
 بسیار هستند مصلحت آنست که ما خود را
 بر همین سازیم و در آن بتخانه برویم و عبادت
 کنیم هر گاه وقت فرصت بیابیم چندی بت را
 از انجا زدیم کنیم

پس هر دو در آن بتخانه رفقه عبادت آغاز کردند
 و شروع نمودند بر همان دیگر چون عبادت ایشان
 را دیدند شرمند و نمیدانستند یک دو بر همین هر روز
 از آن بتخانه بیرون رفتند و باز نمیدانستند اگر کسی
 از آنها می پرسید که چرا بتخانه را گذاشتید گفتند
 که ما مردمان عبادت کردن نمیدانستیم چنانکه آن
 دو کسان

“denly falling on the ground, they were changed
 “into bear’s cubs. The cazy said, How can I cre-
 “dit your assertion? The carpenter replied, I have
 “seen in antient books that a whole tribe was me-
 “tamorphosed; their forms having been changed,
 “whilst their reason continued; therefore, if these
 “cubs know persons, and can distinguish their friends,
 “my assertion will be established. Now I will let loose
 “these cubs in the middle of the court amongst all the
 “people, when, if they recognize the goldsmith, they
 “are his children. The cazy having heard and ap-
 “proved of the carpenter’s proposal, the cubs were
 “then let loose, when seeing the goldsmith, the exact
 “counter-part of the wooden figure, they ran to him,
 “rubbed their heads against his feet, and began to play
 “and frisk about. When the cazy considered all
 “these circumstances, he said to the goldsmith, Now
 “I do believe that these cubs are your children—
 “take them home with you:—Why do you thus
 “unjustly, and through malice, wrangle with the
 “carpenter? The goldsmith being confounded, laid
 “his head at the carpenter’s feet, and asked pardon
 “for his misdemeanors, saying, If this is your con-
 “trivance in order to recover your share of the gold,
 “take the gold immediately, and return me my chil-
 “dren.

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انجار رسید و بانجار گفت که دروغ میگوئی آدمی گاهی
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 “ mins, beholding their mode of worshipping, were
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 “ mins left the temple, and did not return ; and if
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طوطی گفت که در شهری باز رکری و نجار آن چنان
 محبت و دوستی بود که هر کس که ایشان را دیدی
 برادر پنداشتی و قتی زر کمر و نجار با هم سفر رفتند و
 در شهری رسیدند و اینجا بسیار پیخرچ شدند با خود
 گفتند که درین شهر بتخانه است اینجا بتان زرین
 بسیار هستند مصلحت آنست که ما خود را
 بر همین سازیم و در آن بتخانه برویم و عبادت
 کنیم هر گاه وقت فرصت بیا بییم چند بت را
 از اینجا بزدی کنیم

پس هر دو در آن بتخانه رفقه عبادت آغاز کردند
 و شروع نمودند بر همان دیگر چون عبادت ایشان
 را دیدند شرمند شدند یک دو بر همین هر روز
 از آن بت خانه بیرون رفتندی و باز نآمدندی اگر کسی
 از آنها می پرسید که چرا بتخانه را گذاشتید گفتندی
 که ما مردمان عبادت کردن نمیدوانیم چنانکه آن
 دو کسان

TALE THE THIRD.

The goldsmith and the carpenter ; and the theft and concealment of the golden images.

WHEN the sun was set, and the moon risen, Khojسته having covered herself with gold and jewels, went to the parrot, and said, " Give me leave to repair to my sweet-heart to-night." The parrot answered, " I gave you permission the first night, why do you loiter till now? but it is not adviseable that you should go and appear before the man bedecked in these ornaments, lest he may covet them, and quit his affection for you ; just as the goldsmith, who coveted the carpenter's gold, and abandoned a friendship of many years standing." Khojسته having desired to hear the detail of the story, the parrot repeated it as follows:—

" In

قصه سیوم زر کر و نجار و دیدن بت‌های زر و پنهان کردن آن

چون آفتاب غروب شد و ماه طلوع کرد دید حجه
بیار زر و زیور پوشیده نزد طوطی رفت و گفت
امشب مرا رخصت ده که پیش محبوب خود بروم
طوطی گفت که ترا اول شب دستوری داده‌ام
چرا هنوز توقف میکنی لیکن این زیور که پوشیده
خوب نیست که با این زیور پیش مرد که میروی
مبادا که در زیور تو او طمع کند و محبت تو بکند از چنانکه
زر کرمی زر از نجار طمع کرده بود و دوستی سالها
کذاشته

حجه پرسید که حقیقت زر کر و نجار چه قسم است
مفصل بیان کن

طوطی

“ Then the king retired, and reposed himself on
 “ a couch. When the true dawn shone forth, the
 “ king, being seated on his throne, commanded
 “ the ministers of state to require the attendance of
 “ all the omrah, viziers, sages, and governors of
 “ provinces, throughout the empire ; and, before all
 “ persons present at the council of state, appointed
 “ the centinel his vicegerent, and committed to his
 “ care all the locks and keys of his treasury, &c.”

By the time the parrot had made an end of
 the story of the king of Teberistan, the true dawn
 had appeared, and the sun was risen and shone
 forth ; on which account, Khojisteh's departure was
 deferred ; and having been kept all night without
 sleep, hearing the story, she retired and reposed
 herself on a velvet couch.

TALE

بعد ه شاه بر ائي خوابيدن رفت و بالاي بستر
خفت چون صبح صادق روشن شد
پادشاه بر تخت جلوس فرمود و کار پردازان
بارگاه را حکم صادر شد که همه اميران و وزيران
و دانايان و ناظران ملک حاضر شدند و در حضور
همه مردمان حضار مجلس پاسبانرا ولي عهد
خويش گردانيد و کلیدها و قفلهاي خزانه و غيره
حوال پاسبان گردانيد

و قتيکه طوطي قصه شاه طبرستان تمام کرد صبح صادق
پديد آمد و آفتاب طلوع و تابان گردید از اين
باعث و سبب رفتن حجه موقوف شد
از انجا که حجه همه شب جهه شنيدن قصه
پاسبان و شاه طبرستان بيدار و بين خواب
مانده بود براي خوابيدن رفت و بالاي بستر
مخمل خفت

قصه

* with truth, have restored peace and good under-
 * standing between her and the husband; and now
 * the woman has promised, bargained, and agreed,
 * never again to quit his house for the space of
 * sixty years.'

" The king having seen, comprehended, and
 " approved of his loyalty and good conduct, dis-
 " covered himself, saying, At the time you went
 " from hence, I followed you, and have seen and
 " heard all that passed between you, the woman,
 " and your son, testifying the attachment, affection,
 " and loyalty, of both. This is my determination;
 " hitherto you have been poor and needy, so that your
 " mind has been troubled and perplexed; but trust
 " in God for the future, and be easy and happy;
 " for, with the divine assistance, I will make you
 " rich, and promote you to high dignity.

" Then

منحان نرم و ملایم و راستی امیز با و اظهار
 کرده در میان زن و شوهر زن صالح و آشتی
 کرده دادم الحال آن زن و عده و میعاد
 و عهد کرد که باز تا مدت شصت سال از
 خانه شوهر خود بیرون نخواهد آمد

پادشاه مذکور نیکو کاری و دانایی او دیده و
 فهمیده و پسندیده مسرور گردید و ظاهر کرد که در
 حینیکه تو ازینجا بیرون رفتی من بتعاقب تو
 رفتم و همه سوال و جواب تو و زن و پسر تو و محبت
 و عقیدت و ارادت تو و پسر تو دیده ام و شنیده ام
 غرض در ایام گذشته و سیاف مسکین و محتاج
 بودی و آشفته و پریشان خاطر انشاء الله تعالی
 در زمان آینده و حال و مستقبل خاطر جمعدار البته
 خوشدل خواهی شد و من ترا از عون الهی
 دولت مند و عده خواهم کرد

بعد

“ The centinel, on hearing these glad tidings,
 “ was filled with joy and delight. The king, who
 “ had seen from a distance all the acts and deeds
 “ of the father and his son, was highly pleased;
 “ and getting the start of the centinel, repaired
 “ quickly to the roof of the palace, and then
 “ walked about in the same manner as before.—
 “ Half an hour afterwards the centinel appeared
 “ in the king’s presence, the treasury of munifi-
 “ cence, and then performing the usual ceremonies
 “ of homage and obeisance, uttered the follow-
 “ ing salutation — Long life, wealth, peace, and
 “ splendor, attend the monarch of the world ! The
 “ king commanded him to relate and explain the
 “ meaning of the noise. The centinel folded his
 “ arms on his bosom in token of respect, and
 “ thus addressed himself to the presence abounding
 “ with mercies:—‘ A beautiful and elegant woman,
 ‘ finding her husband’s ill-treatment insupportable,
 ‘ forsook his house, and was sitting on the ground
 ‘ making this lamentation. I approached her, and by
 ‘ speaking in soft and conciliating terms, tempered

H

‘with

و قتی که پاسبان این مرده و بشارت و نوید شنیده
 بسیار مسرت و فراوان عشرت و انبساط حاصل
 کرد چون این همه کار و بار و معاملات پاسبان و پسر او را
 پنا د شاه از دور دیده بارتیاح و ابتهجاج باز کرده
 و پیش از آمدن پاسبان زود خود را بهر بالاخانه رسانیده
 بطرز اول در بالاخانه میگردید پاسبان نیز بعد
 نیم ساعت در حضور فیض کنجور شاه خود را رسانید
 و اداب و تسلمات و کورنشات بجا آورده و عادات
 که عهود دولت و جاه و حشمت شاهجهان در از باد
 پنا د شاه گفت ای پاسبان آن چه آواز
 بود مشروحا و مفصلا آنرا بیان کن و بگو پاسبان هر دو
 دست خود را با ادب بر سینه بسته در حضور کرم معذور
 شاه عرض کرد که یک زن خوب صورت و خوش
 جمال از شوئی خود ناخوش و آزرده شده از خانه
 شوهر خود بیرون آمده در راه نشسته اینقسم
 آواز میگرد من در خدمت آن زن رسیده
 سخنان

“jects, it is not to be accounted a sin or trans-
 “gression; because if a good monarch is rescued
 “from death, and continued in safety, he preserves
 “in tranquility thousands who are under his do-
 “minion; God forbid, that this just king should
 “die, lest he may be succeeded by a tyrant,
 “through whose cruelty and oppression thousands
 “of mankind might perish, and the whole king-
 “dom become a desert. It is therefore fit and
 “expedient that you take me quickly, and put
 “me to death.

“After *this resolution*, the centinel carried his son to
 “the phantom, and having bound his hands and feet,
 “took in his hand a sharp knife, and stooped down
 “to cut his son’s throat. At this juncture, the
 “phantom arrested the centinel’s hand, saying, do
 “not sacrifice your son, the Almighty being satis-
 “fied with your intention, is gracious, and hath
 “commanded me to remain sixty years longer.

“ The

و ملک را میفرمودند که اگر در عوض دفع هلاکی
 پادشاه عادل کار پذیرد از آن سلطنت یکی از آدم
 رعایا را بگذرد موجب گناه و عصیان نیست چرا که اگر
 پادشاه منصف از هلاکی رعایای یابد و سلامت
 باشد هر از آن رعایای ملک را در آرام خواهد داشت
 خدا نخواسته اگر این عادل بمیرد و دیگر ظالم پیدا شود
 تا هزاران عالم از باعث ظلم و ستم او خواهند مرد و همه
 ملک ویران خواهد شد پس این مصلحت و صلاح
 است که هر از و د بهری و بخشی
 بعد پاسبان پسر را در حضور تصویر مذکور آورده
 دست و پایش بسته و تیز کار و در دست گرفته
 برای بریدن حلقوم پسر خود خم شد درین اثنا
 تصویر دست پاسبان بگرفت و گفت که کلوی پسر
 خود مبر حق تعالی بر همت و نیک کاری تو خورند
 و هر بان کردید و باز مرا تا بودن شصت سال حکم داد
 و وثیقه

" in order that the king may live some time longer
 " in the world, and not die immediately. The
 " king and the centinel experienced satisfaction
 " and delight on hearing these words from the
 " figure. The centinel replied, my own life,
 " with that of my son, I will devote, offer,
 " and bestow, to prolong his majesty's days; do
 " you tarry and delay one hour, till I can go to
 " my house, and bring my son, and sacrifice him
 " in your presence.

" Briefly—The centinel went to his own house,
 " and told his son all the circumstances. The son
 " being loyal, made this declaration, His majesty
 " is just and equitable, affectionate to his subjects,
 " and kind to strangers; the existence of such a
 " monarch causes, and will secure, the prosperity
 " of the kingdom, and the happiness of his peo-
 " ple. I have learnt the following lesson from my
 " tutor, (on whom be the mercy of God!) and
 " which he taught to all the children of the
 " school. That if, in order to avert the destruc-
 " tion of a just king, the ministers of state were
 " to put to death a man from amongst his sub-
 " jects,

خویش عمر شاه خواهی داد البته مرا بخت
و معاودت خواهم کرد تا باد شاه مذکور چند مدت
در جهان خواهد زیست و زود نخواهد مرد شاه
و پاسبان و قتیکه این سخن از تصویر کوشش
کرد شادمان و خوشحال کردید پاسبان جواب
داد که عمر خود و پسر خود بر عمر شاه فد او نثار
و تصدق خواهم کرد تو ای تصویر ساعتی
توقف و درنگ و تأخیر بکن تا من در خانه رفته پسر
خود را آورده در حضور تو ذبح کنم

القصه طرف خانه خود رفت و همه کیفیت را با
پسر خود گفت از آنجا که پسرش با وفا بود
جواب داد که پادشاه منصف و عادل و رعیت
پرور و غریب نواز است مثل این در جهان بودن
موجب آبادی ملک و رفاهیت احوال باشندگان
ملک است و خواهد بود من از استاد رحمت الله
عالیه این اندرز شنیده ام که همه طفلان دبستان
و مکتب

" In a certain city there had subsisted such friend-
 " ship between a goldsmith and a carpenter, that
 " every person who saw them imagined them to be
 " brothers. Once on a time they undertook a
 " journey together, and on their arrival at a
 " certain city, were much distressed for the means of
 " defraying their expences. They said to each other,
 " As there is in this city an idol temple, wherein
 " are many golden images, it is adviseable that we
 " feign ourselves Brahmins, and entering into the
 " service of the temple, perform our devotions, till
 " we can find a convenient opportunity for stealing
 " some of the images. Then both having entered
 " the temple, they began to worship. The other Bra-
 " mins, beholding their mode of worshipping, were
 " so much ashamed, that every day one or two Bra-
 " mins left the temple, and did not return ; and if
 " any person questioned them, why they had done
 " so, they would say, Because we men are not able
 " to perform the ceremonies, in the manner that

I

" these

طوطی گفت که در شهری باز رکری و بخار آن چنان
 محبت و دوستی بود که هر کس که ایشان را دیدی
 برادر پنداشتی و قتی زر کرو بخار باهم بسفر رفتند و
 در شهری رسیدند و آنجا بسیار پیخرچ شدند با خود
 گفتند که درین شهر بتخانه است آنجا بتان زرین
 بسیار هستند مصلحت آنست که ما خود را
 بر همین سازیم و در آن بتخانه برویم و عبادت
 کنیم هرگاه وقت فرصت بیاویم چند بت را
 از آنجا بزدی کنیم

پس هر دو در آن بتخانه رفته عبادت آغاز کردند
 و شروع نمودند بر همان دیگر چون عبادت ایشان
 را دیدند شرمند شدند یک دو بر همین هر روز
 از آن بت خانه بیرون رفتندی و باز نآمدندی اگر کسی
 از آنها می پرسید که چرا بتخانه را گذاشتید گفتندی
 که ما مردمان عبادت کردن نمیدوایم چنانکه آن
 دو کسان

TALE THE THIRD.

The goldsmith and the carpenter ; and the theft and concealment of the golden images.

WHEN the sun was set, and the moon risen, Khojسته having covered herself with gold and jewels, went to the parrot, and said, " Give me leave to repair to my sweet-heart to-night." The parrot answered, " I gave you permission the first night, why do you loiter till now? but it is not adviseable that you should go and appear before the man bedecked in these ornaments, lest he may covet them, and quit his affection for you ; just as the goldsmith, who coveted the carpenter's gold, and abandoned a friendship of many years standing." Khojسته having desired to hear the detail of the story, the parrot repeated it as follows:—

" In

قصه سیوم زرکرو و نجار و دیدن بت‌های زر و پنهان کردن آن

چون آفتاب غروب شد و ماه طلوع کرد دید حجت‌ه
بیار زر و زیور پوشیده نزد طوطی رفت و گفت
امشب مرا رخصت ده که پیش محبوب خود بروم
طوطی گفت که ترا اول شب دستوری داده‌ام
چرا هنوز توقف میکنی لیکن این زیور که پوشیده
خوب نیست که با این زیور پیش مرد که میروی
مبادا که در زیور تو او طمع کند و محبت تو بگذارد چنانکه
زر کرمی زر از نجار طمع کرده بود و دوستی سال‌ها
کذاشته

حجت‌ه پرسید که حقیقت زرکرو و نجار چه قسم است
مفصل بیان کن

طوطی

“ Then the king retired, and reposed himself on
 “ a couch. When the true dawn shone forth, the
 “ king, being seated on his throne, commanded
 “ the ministers of state to require the attendance of
 “ all the omrah, viziers, sages, and governors of
 “ provinces, throughout the empire ; and, before all
 “ persons present at the council of state, appointed
 “ the centinel his vicegerent, and committed to his
 “ care all the locks and keys of his treasury, &c.”

By the time the parrot had made an end of
 the story of the king of Teberistan, the true dawn
 had appeared, and the sun was risen and shone
 forth ; on which account, Khojسته's departure was
 deferred ; and having been kept all night without
 sleep, hearing the story, she retired and reposed
 herself on a velvet couch.

TALE

بعد شاه برای خوابیدن رفت و بالای بستر
خفت چون صبح صادق روشن شد
پادشاه بر تخت جلوس فرمود و کارپردازان
بارگاه را حکم صادر شد که همه امیران و وزیران
و دانایان و ناظران ملک حاضر شوند و در حضور
همه مردمان حضار مجلس پاسبان را و لی عهد
خویش گردانید و کلیدها و قفل های خزانه و غیره
حوال پاسبان گردانید

و تیکه طوطی و صه شاه طبرستان تمام کرد صبح صادق
پدید آمد و اقیاب طلوع و تابان گردید ازین
باعث و سبب رفتن خجسته موقوف شد
از آنجا که خجسته همه شب جهه شنیدن قصه
پاسبان و شاه طبرستان بیدار و بیخواب
مانده بود برای خوابیدن رفت و بالای بستر
مخل خفت

قصه

* with truth, have restored peace and good understanding between her and the husband; and now
 * the woman has promised, bargained, and agreed,
 * never again to quit his house for the space of
 * sixty years.'

" The king having seen, comprehended, and
 " approved of his loyalty and good conduct, discovered himself, saying, At the time you went
 " from hence, I followed you, and have seen and
 " heard all that passed between you, the woman,
 " and your son, testifying the attachment, affection,
 " and loyalty, of both. This is my determination:
 " hitherto you have been poor and needy, so that your
 " mind has been troubled and perplexed; but trust
 " in God for the future, and be easy and happy;
 " for, with the divine assistance, I will make you
 " rich, and promote you to high dignity.

" Then

سخنان نرم و ملایم و راستی امیز با و اظهار
 کرده در میان زن و شوهر زن صالح و آشتی
 کرده داده دادم الحال آن زن و عده و میعاد
 و عهد کرده که باز تا مدت شصت سال از
 خانه شوهر خود بیرون نخواهد آمد

پادشاه مذکور نیکو کاری و دانائی او دیده و
 فهمیده و پسندیده مسرور گردید و ظاهر کرده در
 چنینکه تو ازینجا بیرون رفتی من بتعاقب تو
 رفتم و همه سوال و جواب تو و زن و پسر تو و محبت
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 رعایا را بکشند موجب گناه و عصیان نیست چراكه اگر
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 برای بریدن حلقوم پسر خود خنم شد درین اثنا
 تصویر دست پاسبان بگرفت و گفت که گلو ي پسر
 خود تمهر حق تعالی بر هست و نیک کاری تو خورند
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و مکتب

* The king rejoined, go, and having learnt the
 “ meaning of the cause, convey the intelligence
 “ to the seat of holiness*.

“ The centinel instantly departed ; and the king,
 “ after having covered all his body and face with
 “ a black blanket, followed at a short distance ;
 “ when he saw standing on the road a beautiful
 “ woman, crying out, I am going, who is the
 “ man that will cause me to turn back? The
 “ centinel addressed her, saying, Who art thou,
 “ O, woman! possessing such exquisite beauty and
 “ delicacy of form, and why dost thou utter those
 “ words? The woman set forth, I am the represen-
 “ tation and emblem of the king of Teberistan’s
 “ life, the term of which being come to a period,
 “ I am now about to depart. The centinel said,
 “ O, thou emblem of the king’s life! by what
 “ means art thou to be prevailed on to return
 “ back? The figure replied, if thou, O, centinel!
 “ wilt give the life of your own son in exchange
 “ for that of the king, I will certainly return,

* This, also, signifies “ The king’s presence.”

اقدس مشهوراً معروض دار و شاه حکم کرد که
 برو این آواز دریافت نموده بعرض رسان
 پاسبان همان وقت بیرون رفت بعد از آنکه
 رفتن او پادشاه نیز از کلیم سپاه همه بدن
 و روی را پوشیده از اندک تفاوت در پس
 پاسبان رفته دید که در راه یک عورت
 خوب صورت استاده میگوید که من میروم
 که ام آدم را باز خواهد کرد و انید پاسبان
 پرسید که ای عورت زیبا شبیه و حسن
 بایچه و شکل لطیف تو کیستی و این سخن چرا
 میگوئی عورت مذکور ظاهر کرد که من عورت
 و تصویر عمر پادشاه طبرستان ام عمر شاه
 مذکور را بنجام رسیده الحال من میروم پاسبان
 گفت ای تصویر عمر شاه الحال تو چگونه
 باز خواهی آمد و مراجعت خواهی کرد تصویر
 گفت ای پاسبان اگر تو پسر خود را در
 عوض

“ stood on one leg, in earnest expectation of his
 “ majesty’s august presence. To-night, through the
 “ aid and assistance of fortune, and the stars, it
 “ has been my good luck to behold his majesty’s
 “ graces in perfection, and I am greatly delighted
 “ on the occasion.

“ During this conversation, the king heard a
 “ voice issuing from the wilds and deserts, which
 “ said, I am going, who is the man that will
 “ cause me to return back? The king was asto-
 “ nished at hearing this noise, and asked the cen-
 “ tinel whether he had remarked it. The centinel
 “ replied, I have heard this noise several nights,
 “ but my duty requires my attendance on my post,
 “ and for that reason I have not enquired about
 “ it; but now, if your majesty gives me orders,
 “ I will ascertain what the noise is, with all pos-
 “ sible expedition, and report it to the court,
 “ peopled by the slaves of the most holy law*.

* This hyperbolical phrase signifies nothing more than “ The king’s presence.”

گفت که من پاسبان و حارس و نگهبانم
و حراست قصر شاه میکنم و از چند روز از
یکپا استاده میباشم و منتظر دیدار و مشایق
لقای مبارک پادشاه ام امشب از معاونت
و اعانت بخت و طالع میمون خود جمال با کمال
پادشاه دیدم و بسیار شادمان شدم

و در اثنای این گفت و گو از طرف بادی و دشت
یک آواز در گوش و سمع پادشاه رسید
که من میروم کدام آدم مرا خواهد کرد اندید باد شاه
از استماع این آواز و صداوند استعجب گشته حارس
را فرمود که ای حارس این آواز را سماعت کردی
پاسبان عرض کرد که از چند شب این آواز می شنوم
لیکن خدمت پاسبانی دارم ازین باعث استغفار
این صدا نکردم که این ندا از ان کیست الحال اگر
پادشاه حکم کنند بسرعت سمریعه رفقه این
آواز را تحقیق کند و در حضور کرم معمور بندگان
اقدس

“ I am such an adept, that I can drive my ar-
 “ row through a hard stone; and besides this, I
 “ know many other valuable arts and mysteries.
 “ I first engaged in the service of Ameer Kho-
 “ jend, but he knew not the value of my skill;
 “ for which reason, having quitted his employ, I
 “ am now come to the king of Teberistan.
 “ The king of Teberistan having heard his
 “ speech, commanded his courtiers to entertain the
 “ man in the capacity of a guard or centinel;
 “ when, immediately, in conformity to the king’s
 “ command, they received him into the service: and
 “ this centinel kept watch every night, standing on
 “ one leg, with his eyes fixed on the royal pa-
 “ lace.

“ One night, the king was walking till after
 “ midnight, on the roof of the palace; and after
 “ looking about on all sides, cast his eyes below,
 “ when he saw a man standing on one leg; the
 “ king enquired his name, and why he was stand-
 “ ing in this manner at midnight. He answered,
 “ I am the centinel, watch, or guard, in charge
 “ of the king’s palace, and for some days, have
 “ stood

و چنان تیر اندازی میکنم که تیر من از سنگ خارای بیرون
 بگذرد و سوای این بسیار حرفت و حکمت خوب میدانم
 اول نزد امیر خجند نوکر و چاکر بودم امیر خجند مذکور
 قدر صنعت من نشناخت ازین رهگذر
 و علت نوکری او گذاشته نزدیک شاه طبرستان
 آدم شاه طبرستان سخن او را شنیده کارپردازان
 خود را احکم کرد که او را در خدمت پاسبانی
 و کبابانی نو گردارند همان وقت کارپردازان
 مطابق حکم شاه مسطور نو گرداشتند پاسبان
 مذکور هر شب از یکپای استاده جانب قصر
 شاه نگاه خود را گذاشت

یک شب پادشاه بعد نیم شب بالای قصر
 میگردید و سایر بود و نگاه هر طرف میکرد
 و فرود قصر نمیگزیست دید که یک شخص
 از یکپای استاده است پادشاه او را پرسید
 که تو کیستی و در نیم شب چرا استاده
 گفت

“ affection, as shall equal the attachment and fidelity which a centinel in the service of the king of Teberistan maintained in his heart towards that monarch; and in reward thereof acquired prosperity.”

Khojisteh asked, “ Of what nature, and after what manner is the story of the king of Teberistan? Relate it at full length.”

The parrot said, “ Men of former times, the sages of antiquity, have thus related:—Once upon a time the king of Teberistan prepared such a banquet and convivial meeting as equalled paradise. At this feast were displayed the most exquisite and delicious viands, the choicest liquors, and all sorts of roasted meats; there were present all the princes, nobility, sages, and learned doctors, belonging to the city, who did eat of the victuals, and, *amongst the rest*, of the roasts, and they drank of the liquors.

“ Suddenly, a man, who was a stranger, entered the place. The nobles of the court enquired who he was, and from whence he came?” He answered, I am a gladiator, and a lion-catcher. I profess the art of archery, in which

“ I

پاسبان شاه طبرستان اراده و عقیدت
 شاه مزبور در قلب خود داشت و در عوض
 آن دولت یافت

خجسته پرسید که قصه شاه طبرستان چه قسم
 و چگونه بود مفصلاً بگو

طوطی عرض کرد که مردمان نخستین وزیرکان پیشین
 چنین فرموده اند که یکروز شاه طبرستان مجلس
 و محفل برابر بهشت و فردوس را ساخته کرد
 و طعامهای نفیس و خورشدهای لطیف و شرابهایی
 مطبوعه و کبابهای گوناگون در بزم میداشت و همه
 شاهزادگان و امیرزادگان و حکیمان و استادان
 شهر حاضر شدند و طعامها تناول فرمودند و کبابها
 و شرابها خوردند و نوشیدند

و رانجناگاه مردی اند اجنبی خاصان بارگاه او را
 فرمودند که تو کیستی و از کجا آمدی گفت من
 شمشیرزن و شیرگیرام و هنر تیراندازی میدانم
 و چنان

TALE THE SECOND,

The fidelity of a centinel towards the king of Teberistan.

WHEN the day was entirely spent, and night arrived, Khojisteh arose from the costly couch; and having called for different kinds of food, and various fruits, eat thereof. She composed her countenance *with a benignity* resembling the moon; and having adjusted her *head* attire, and put on apparel of rich brocade, came to the parrot for permission *to visit the prince.*

The parrot said to her, “ Be cheerful, without
 “ thinking or contriving, for I will be zealous
 “ and active in your cause, and be the means of
 “ introducing you to the prince’s presence; but
 “ you, Khojisteh, must preserve for him, in your
 “ mind, such friendship, benevolence, ardour, and
 “ affection,

حکایت دوم وفاداری پاسبان که
 باشاه طبرستان کرده بود

چون روز تمام کردید از آنجا که شب رسید
 خجسته از بستر گرانمایه برخاست و طعامهای کوناگون
 و میوه های بوقلمون طلبید و خورد و ماه روی خود را
 آراست و آرایش داد و پارچه زر باف پوشید
 و نزدیک طوطی آمد و اجازت و رخصت خواست
 طوطی عرض کرد که تو شاد باش و هیچ تامل
 و اندیشه مکن چرا که من در کار تو مجاهد و مساعی
 خواهم بود و ترا در حضور شاهزاده خواهم
 رسانید اما ای خجسته تو دوستی و محبت
 و شوق و عشق شاهزاده در دل بدار چنانچه
 پاسبان

parrot. Khojisteḥ, delighted at these words, was ready to go to the prince, but at that instant, the dawn beginning to appear, she postponed her departure. As Khojisteḥ had kept awake all night to hear the story, she now retired, and reposed herself on her bed.

به صلح و آشتی کردن حاضر م خجسته ازین
 سخن مسرور شده خواست که نزد شایزاده
 برود و همدرین اثنا صبح صادق ظاهر شد و رفتن
 خجسته موقوف گردید از آنجا که خجسته همه شب
 برای شنیدن قصه بیدار بود جهت خوابیدن
 رفت و بالای بستر خفت

" lamentation, the Almighty, in commiseration of
 " her condition, restored me to life, *and said, O*
 " parrot! go to this woman's husband, and make
 " peace between them; be thou even an evidence
 " in this cause. The bird's master felt the force
 " of the relation. The sum of the story is this:
 " He departed from his house, and having mount-
 " ed a horse, came to his wife, and said alas!
 " my love! I have persecuted you, without your
 " having committed any fault; but now pardon
 " my transgression. Then he brought his wife
 " home, and *from that time* they lived together in
 " perfect harmony and good understanding, in the
 " full enjoyment of love and delight."

Miemun's parrot *thus* finished the tale of the
 merchant's parrot, and said to Khojisteh, Arise quick-
 ly and go to the prince, that your promise may
 not be broken and violated. If, *which* God forbid,
 your husband gets intelligence hereof, I am ready to
 establish peace and friendship, like the merchant's
 parrot.

ماند و بسیار گریه و زاری نمود و حق سبحانه تعالی
 بر حال او مهربان شد و باز مر اجمان داد که ای طوطی
 نزد شوی این زن برو و فیما بین این زن و شوی
 آشتی بکن بلکه تو در این مقدمه کراهه شو
 آقای او این احوال را معلوم کرد حاصل کلام
 اینکه از خانه خود برخاست و بالای اسب سوار شده
 نزد زوجه خود رفت و گفت که ای معشوقه من
 بی تقصیر تر از رخ دادم و اینکه عفو تقصیر من بکن
 پس اهلیه را در خانه آورد و زن و شوی با صلح
 و آشتی تمام در یک خانه ماندند و بسیار عیش
 و عشرتها کردند

طوطی میمون قصه طوطی تاجر تمام کرد و خجسته را
 گفت که ای خجسته تو زود برخیز و نزدیک شاهزاده برو
 تا وعده تو دروغ و خلاف نباشد اگر خدا سخواسته
 این خبر شوی تو بشنود من مثال طوطی تاجر
 به

“ that I am not a backbiter, that I should have
 “ told your faults to your husband ; but *on the*
 “ *contrary*, I have preserved my allegiance to your
 “ bread and salt. Behold, even now I am go-
 “ ing to your husband, and will reconcile him to
 “ you. The parrot having spoken these words,
 “ went to his master’s house, and standing before
 “ him made obeisance, imploring *for him* the blessing
 “ of long life, and increase of riches. The mas-
 “ ter asked, Who art thou, and from whence do
 “ you come? Then recollecting the bird, he
 “ said, where have you been for some time past,
 “ and in what man’s house have you dwelt? Tell
 “ me every item of your story. The bird an-
 “ swered, I am your old parrot, whom a cat
 “ took out of the cage, and imprisoned in her
 “ belly. The master asked, How was you re-
 “ stored to life again? The parrot replied, you
 “ drove from your house your innocent wife, who
 “ thereupon retired to the cemetery, and after
 “ she had fasted forty days with great grief and
 “ lamentation,

تو خواهم آمیخت تو یقین بدان که من چنین
 راستم و چغل نیستم که عیب تو باشو هر تو
 گفته باشم و من ادب مان و نمک تو داشته ام
 به بین الحال در خانه نزد شوهر تو میروم و تر باشوی
 تو ملحق میکنم طوطی این سخن بگفت و در خانه
 خوابه خود رفت و در حضور خواجه مذکور سلام
 بجا آورد و عادت داد که عمر و دولت تو در از باد اقامت
 گفت تو کیستی و از کجا آمدی پس باز شناخته
 گفت که چندین روز کجا بودی و بجو یابی
 که ام ادم ماندی همه احوال خود مفصل بگو
 طوطی عرض کرد که من آن طوطی کهنه تو ام که مرا از
 قفس کرم برده در قفس شکم خود داشته خواجه گفت
 که باز تو چگونه زیستی طوطی التماس کرد که تو
 زن خود را بیکناه از خانه بیرون کرده دادی ازین
 ممبر زن تو در قبرستان رفت و چهل روز فاقه
 ماند

“ man was astonished at hearing this voice, and
 “ thought to herself, certainly there is in the bury-
 “ ing-ground the tomb of some pious, just, and
 “ upright man, who will absolve me from my
 “ sins, and restore peace and concord between me
 “ and my husband. Then, under this persuasion,
 “ she shaved all the hair of her head and body,
 “ and continued some time *longer* in the burying-
 “ ground. One day the parrot came out of the
 “ hole or tomb before described, and said O,
 “ woman! thou, without *my having committed any*
 “ fault, pluckedst out my feathers, and afflicted
 “ me grievously. It is well, thou hast executed
 “ what my stars had ordained. However I have
 “ eaten your salt, and from that consideration will
 “ act well and friendly by you, because I am the
 “ purchased parrot of your lord, and thou art my
 “ lady. I spoke the words which came to you from
 “ the hole in the tomb; *namely*, that I will unite you
 “ to your husband. Be assured of my fidelity, and

شوهر تو آشتی خواهم ساخت زن مذکور این آواز
 شنیده متعجب شد و در دل خود پنداشت
 که درین کورستان قبر آدم خدا پرست و نیک
 کارور است باز است البته او جرم من خواهد
 بخشید و فیما بین من و شوی من صلح و آشتی
 خواهد کرد پس از آن زن همه موی سر و
 بدن تراشید و چندی در آن کورستان بود
 یک و ز طوطی از سوراخ قبر مذکور بدر آمد
 و گفت که ای زن تو بدون تقصیر پرهایی من
 بر کنده ای و مرا سخت آزار دادی خوب هر چه
 در طالع مقسوم من بود تو کردی لیکن نمک
 تو خورده ام ازین ممر و علت در خدمت تو
 بیکی و خوبی خواهم کرد چهره که من طوطی
 خریده خواند تو ام و تو خاتون من هستی و این
 سخن با تو از سوراخ کور من گفتم که ترا باشوهر

" in the morning after that night on which the
 " parrot departed, the merchant got out of bed,
 " and came to the cage, when seeing that the
 " parrot was not in it, he cried out aloud, and
 " threw his turband on the ground, being greatly
 " troubled in mind. He was so enraged at his
 " wife, that he separated her from his bed and
 " board; and, giving no credit to her protestations,
 " drove her out of his house. The wife thought to
 " herself, as I am repudiated by my husband, all
 " the people of the town will speak ill of me,
 " *therefore* it is most advisable for me to repair to
 " the burying-ground adjoining to the house, and
 " expire for want of food and sleep. Summarily,
 " she went to the burying-ground and fasted one
 " day. At night the parrot called out from his
 " hole, O, woman! shave all the hair of your head
 " and body with a razor, and remain forty days
 " in the burying-ground without food, when I
 " will pardon all the sins you have committed during
 " the whole course of your life, and will make
 " peace between you and your husband. The wo-

E

" man

آنشب که طوطی رفت صبح آن تا بجر مطور از
 بستر برخاست و نزد قفص طوطی آمد و دید که طوطی
 اندر ریش نیست شور کرد و دستار بر زمین زد
 و بسیار مرمردد خاطر کرد دید و بر زن بسیار
 غصه شد بلکه از آن غموم خواب و خور گذاشت و
 سخنان زن را هیچ اعتبار و باور نکرد و زن را از خانه بدر کرده داد
 زن مزبوره ازین خیال که شوهرم مرا بدر کرده همه
 باشندگان شهر مرا بد خواهند گفت مرا مناسب و
 آنست اینکه من در اینکو رستان که متصل خانه
 است بروم بدون خور و خواب خواهم مرد حاصل کلام
 در آن کو رستان مرقوم رفت و یکروز فاقه ماند و قتیکه
 شب شد طوطی از اندرون سوراخ گفت ای زن
 همه مویکه در سر و بدن تست از استره برایش
 و تا چهل روز در قبرستان بدون خوراک باش
 تا من کنه تو که در عمر خود کرده خواهم بخشید و فیما بین تو
 و شوهر

“ parrot was dead ; but although he had been
 “ greatly injured by the fall, some life still re-
 “ mained; and at the expiration of an hour the
 “ parrot’s body recovered a little strength and power
 “ *of motion*. Near the place was a burying-ground
 “ whither the parrot repaired, and remained some
 “ days in the hollow part of a tomb. He fasted
 “ all day, and came out of the hole at night ;
 “ and, as travellers were used to alight in this bury-
 “ ing-ground, and there eat their victuals, during
 “ the night the parrot picked up their leavings, and
 “ then, taking a drink of water, returned into his
 “ hole in the morning. After some time, all the
 “ parrot’s feathers having begun to grow again, he
 “ was able to fly a short distance, just from one
 “ tomb to another, and then perching himself: and
 “ he eat such feeds as he could discover. Early
 in

ورد دل خود پنداشت که طوطی مرده است
 لیکن اندک جان در طوطی باقی بود و از بالا
 افتادن بسیار و مانده گردیده بود بعد از یک ساعت
 در جسم طوطی مزبور اندک زور و قوت
 رسید در انجایک کورستان بود طوطی در آن
 قبرستان رفت و در سوراخ یک کور چند روز
 ماند و همه روز گرسنه ماندی و در شب از سوراخ
 قبر مر قوم بیرون آمدی چون در آن کورستان
 مسافران فرو دادند می و در شب طعامی که
 خوردند پس خورده آن انچه در انجا افتادی طوطی
 مزبور آنرا می چد و میخورد و آب می نوشید
 باز بوقت صبح در سوراخ میرفت بعد چند
 روز همه پرهای طوطی دمیده شدند و برآمدند
 و اندک اندک پریدن میتوانست یعنی از یک
 کور بر دیگر کور پریده می نشست و دانه را می چید و می خورد
 آنشب

“ not tell any circumstances concerning the wo-
 “ man, because it would have occasioned a sepa-
 “ ration between man and wife. At the expi-
 “ ration of a fortnight, the merchant was greatly
 “ astonished to hear from the tongue of a stran-
 “ ger all the circumstances regarding his wife and
 “ the young Moghul; according to what the sages
 “ have said, — that musk and love cannot be
 “ concealed. In short, the merchant was enraged
 “ at his wife, reproved and punished her. The
 “ wife naturally suspected the parrot of having
 “ discovered to the husband all her pranks; and
 “ thus believing the parrot her enemy, she took an
 “ opportunity at midnight of plucking off the bird’s
 “ feathers; and, flinging him out of doors, called
 “ out to the male and female slaves of the family,
 “ that a cat had carried away the parrot. The
 “ woman concluded in her own mind that the
 “ parrot

عرض کرد اما احوال زن اور اظهار نکرد چه را که مابین شوی
 وزن مفارقت خو اهر شد بعد از انتضای دو هفته
 تاجر مذکور از زبان ادم خارجی همه احوال اهلیه
 خود و مغل زاده دریافت کرده بسیار
 متعجب گردید از اسبابی که خردندان
 گفته اند که مشک و عتیق را نتوان زهین
 القمه تاجر مذکور بر زوجه خود غصه شد و تنبیه و
 تادیب کرد ازین باعث زنش پیدا شد که همه
 احوال من در حضور شوی من این طوطی ظاهر
 کرده است پس طوطی را حاد خود انکاشته
 یک روز در نیم شب قابو یافته همه پرهایی
 طوطی مذکور را کنده از خانه بیرون انداخت
 و شور کرد و غلامان و کنیزکان خانه را گفت که طوطی
 را اگر به برده است اگر چه زن مسطوره
 در

The parrot replied, " In a certain country was a
 " merchant, named Ferukh Beg, in whose house
 " was a sagacious parrot. This merchant, having
 " occasion to travel, gave in charge to the par-
 " rot all his goods and chattels, and also his wife.
 " After which he set out on his journey, in order
 " to trade in different countries; and continued
 " *absent* some time, transacting his commercial
 " concerns. Shortly after his departure, his wife
 " became acquainted and enamoured with a young
 " Moghul. Every night she introduced this young,
 " Moghul into her house; they slept in one bed
 " and continued together in the same apartment
 " till morning. The parrot saw these proceed-
 " ings; and overheard all their conversation; how-
 " ever he was *as secret* as if he had neither seen
 " nor heard. At the expiration of a year and
 " a half the merchant returned home; and en-
 " quired of the parrot all particulars concerning
 " his household. The parrot informed the mer-
 " chant of all the affairs of his house; but did

طوطی مرض گم کرده در یک ملک یک تاجر بود
فرخ بیک نام داشت در خانه او یک طوطی
بود زیرک تاجر مذکور را سافرت در پیش آمد
همه مال و منال و اسباب و اشیا و اهلیه
خود را حواله طوطی کرد و برای تجارت و سوداگری
و سیر ملک رفت و چند روز در معاملات تجارت ماند
بعد از چندی زن او بایک جوان مغل زاده
یاری کرد و دوستی داشت هر شب مغل زاده
را بخانه خود آورد و با او هم بستر شدی
و در یک ایوان تا صبح بودی این افعال او را
طوطی میدید و سخنان هر دو را می شنید اما
امثال نادیده و ناشنیده می بود پس از یک
و نیم سال تاجر مذکور طرف خانه خود معاودت
و مراجعت کرد و همه کیفیت خانه را از طوطی
پرسید طوطی همه اخبار خانه در حضور تاجر مزبور
غرض

represented all her own desires,] with the particulars concerning the sharuk. The parrot was endowed with understanding, and thought to himself, " If I refuse my consent, and raise objections like the sharuk, I shall *also* be murdered." After making this reflection, he thus addressed himself to Khojسته, in the softest tone imaginable, " The sharuk was a female, many of whom are deficient in wisdom ; for which reason those who are wise themselves ought not to reveal their secrets to any of the sex. Be not now uneasy or unsettled in your mind ; for as long as my soul continues in my body, I will exert my endeavours in this business of your's, and will gratify your inclinations. God forbid *it should actually so happen ; but* if this secret of your's should be divulged, and your husband hear of it, I will make peace and tranquillity between you and him, like the parrot of Ferukh Beg." Khojسته asked " What is the story of the parrot of Ferukh Beg ? Tell it at full length, and you will oblige me."

D

The

رسید و همه مطالب خود و کویف مشارک را با لشمشافیه
طوطی ظاهر کرد و از آنجا که طوطی دانشمند بود در دل خود
تأمل کرد که اگر من مطابق مشارک منع کنم و ممانعت
نمایم هلاک خواهم شد بعد ازین اندیشه خجسته را
از نرمی تمام اظهار کرد از آنجا که مشارک
مونت است و اکثر ناات ناقص العقل می شوند
ازین باعث دانیان را مناسب است که رازهای خود
را با نسا باز نباید کرد تو الحال هیچ فکر و وسواس کن تا که
جان من در جسم است درین کار تو من سعی و کوشش
خواهم کرد و ترا بر او مدعای تو خواهم رسانید خدا بخوانسته
اگر این راز تو در میان ظاهر شود و این خبر شوی تو
بشنود مثل طوطی فرخ یک میان تو و شوهر تو صلاح
و آشتی خواهم کرد و حجتی گفت که داستان
طوطی فرخ بیک چه قسم بود و مفصل ظاهر بکن
تا بمنون تو خواهم شد

طوطی

" in the morning after that night on which the
 " parrot departed, the merchant got out of bed,
 " and came to the cage, when seeing that the
 " parrot was not in it, he cried out aloud, and
 " threw his turband on the ground, being greatly
 " troubled in mind. He was so enraged at his
 " wife, that he separated her from his bed and
 " board; and, giving no credit to her protestations,
 " drove her out of his house. The wife thought to
 " herself, as I am repudiated by my husband, all
 " the people of the town will speak ill of me,
 " *therefore* it is most advisable for me to repair to
 " the burying-ground adjoining to the house, and
 " expire for want of food and sleep. Summarily,
 " she went to the burying-ground and fasted one
 " day. At night the parrot called out from his
 " hole, O, woman! shave all the hair of your head
 " and body with a razor, and remain forty days
 " in the burying-ground without food, when I
 " will pardon all the sins you have committed during
 " the whole course of your life, and will make
 " peace between you and your husband. The wo-

E

" man

آنشب که طوطی رفت صبح آن تاجر مظهر از
 بستر برخاست و نزد قفس طوطی آمد و دید که طوطی
 اندر ریش نیست شور کرده و دستار بر زمین زد
 و بسیار مرمزد خاطر کردید و بر زن بسیار
 غصه شد بلکه از آن غموم خواب و خور گذاشت و
 سخنان زن را هیچ اعتبار و باور نکرد و زن را از خانه بدر کرده داد
 زن مزبور را زین خیال که شوهرم مرا بدر کرده همه
 باشندگان شهر مرا بدخواهند گفت مرا مناسب و
 آنست اینکه من در اینکوستان که متصل خانه
 است بروم بدون خور و خواب خواهم مرد حاصل کلام
 در آن کوستان مرقوم رفت و یکروز فاقه ماند و قتیکه
 شب شد طوطی از اندرون سوراخ گفت ای زن
 همه مویک در سر و بدن تست از استره برایش
 و تا چهل روز در قبرستان بدون خوراک باش
 تا من کنه تو که در عمر خود کرده خواهم بخیشد و فیما بین تو
 و شوهر

“ parrot was dead ; but although he had been
 “ greatly injured by the fall, some life still re-
 “ mained; and at the expiration of an hour the
 “ parrot’s body recovered a little strength and power
 “ *of motion*. Near the place was a burying-ground
 “ whither the parrot repaired, and remained some
 “ days in the hollow part of a tomb. He fasted
 “ all day, and came out of the hole at night ;
 “ and, as travellers were used to alight in this bury-
 “ ing-ground, and there eat their victuals, during
 “ the night the parrot picked up their leavings, and
 “ then, taking a drink of water, returned into his
 “ hole in the morning. After some time, all the
 “ parrot’s feathers having begun to grow again, he
 “ was able to fly a short distance, just from one
 “ tomb to another, and then perching himself: and
 “ he eat such feeds as he could discover. Early
 in

وردل خود پنداشت که طوطی مرده است
 لیکن اندک جان در طوطی باقی بود و از بالا
 افتادن بیار و مانده گردیده بود بعد از یک ساعت
 در جسم طوطی مزبور اندک زور و قوت
 رسید در انجا یک کورستان بود طوطی در آن
 قبرستان رفت و در سوراخ یک کور چند روز
 ماند و همه روز گرسنه ماندی و در شب از سوراخ
 قبر مر قوم بیرون آمدی چون در آن کورستان
 مسافران فرود آمدندی و در شب طعامی که
 خوردندی پس خورده آن انچه در انجا افتادی طوطی
 مزبور آنرا می چد و میخورد و آب می نوشید
 باز بوقت صبح در سوراخ میرفت بعد چند
 روز همه پرهای طوطی دمیده شدند و برآمدند
 و اندک اندک پریدن میتوانست یعنی از یک
 کور بر دیگر کور پریده می نشست و دانه های می چید و می خورد
 آنشب

“ not tell any circumstances concerning the wo-
 “ man, because it would have occasioned a sepa-
 “ ration between man and wife. At the expi-
 “ ration of a fortnight, the merchant was greatly
 “ astonished to hear from the tongue of a stran-
 “ ger all the circumstances regarding his wife and
 “ the young Moghul; according to what the sages
 “ have said,—that musk and love cannot be
 “ concealed. In short, the merchant was enraged
 “ at his wife, reprovèd and punished her. The
 “ wife naturally suspected the parrot of having
 “ discovered to the husband all her pranks; and
 “ thus believing the parrot her enemy, she took an
 “ opportunity at midnight of plucking off the bird’s
 “ feathers; and, flinging him out of doors, called
 “ out to the male and female slaves of the family,
 “ that a cat had carried away the parrot. The
 “ woman concluded in her own mind that the
 “ parrot

عرض کرد اما احوال زن اورا ظاهر نکرد چنانکه مابین شوی
 وزن مفارقت خواهد شد بعد از انتضای دو هفته
 تاجر مذکور از زبان ادم خارجی همه احوال اهلیه
 خود و مغل زاده دریافت کرده بسیار
 متعجب گردید از آنجا که خردمندان
 گفته اند که مشک و عتیق را نتوان زهفن
 القمه تاجر مذکور بر زوجه خود غصه شد و تنبیه و
 تادیب کرد ازین باعث زنش پنداشت که همه
 احوال من در حضور شوی من اسطوطی ظاهر
 کرده است پس طوطی را حاسد خود انگاشته
 یک روز در نیم شب قابو یافته همه پرنمای
 طوطی مذکور را کندیده از خانه بیرون انداخت
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D 2

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D

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 طوطی ظاهر کرد و از آنجا که طوطی دانشمند بود در دل خود
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 نمایم هلاک خواهم شد بعد ازین اندیشه خجسته را
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 جان من در جسم است درین کار تو من سعی و کوشش
 خواهم کرد و ترا بهر ادو مدعای تو خواهم رسانید خدا نخواسته
 اگر این راز تو در میان ظاهر شود و این خبر شوی تو
 بشود مثل طوطی فرخ یک میان تو و شوهر تو صلاح
 و آسایشی خواهم کرد و خجسته گفت که داستان
 طوطی فرخ بیک چه قسم بود و مفصل ظاهر بکن
 تا مسمون تو خواهم شد

طوطی

over *our actions*, she would wait upon the prince after midnight. Early at night, after having arrayed herself in her finest and best apparel, she repaired to the sharuk, and sitting down in a chair, thus reflected in her mind, “ Because I
 “ am woman, and the sharuk is also a female,
 “ she will certainly listen to my words on the
 “ present occasion, and give me leave to visit the
 “ prince.” With this persuasion, she represented to the sharuk all the particular circumstances of *her case*. The sharuk advised her, *saying*, “ You
 “ must not commit such an action, which is
 “ considered amongst your tribe as most heinous
 “ and disgraceful.” But as love had now gained the ascendancy over Khojسته, the sharuk’s refusal threw her into a rage. Seizing the bird fast by both legs, she pulled her out of the cage, and struck her against the ground with such violence, that the soul took flight from the body, and she expired. Then, full of wrath and indignation, she came to the parrot, to whom she represented

است و شب پرده پوشش است بعد از نیم شب
 در حضور ملک زاده خواهم رسید و قتیکه شب
 شروع شد خجسته پارچه های نفیس و بهتر پوشیدو
 روبروی شارب آمد و بالایی کمر سی نشسته در دل
 خود تامل کرد که من ز نسیم و شارب نیز زن است و
 درین کار البته شارب سخن من خواهد شنید
 و برای رفتن در حضور ملک زاده اجازت و رخصت
 خواهد داد باین اندیشه همه حقیقت و کیفیت
 را با لیم شافیه شارب ظاهر کرد شارب وعظ
 کوهی نمود که چنین کار نباید کرد در میان قوم
 شما این عظیم تر عیب و ننگ است از آنجا که
 عشق خجسته را غالب شده بود امتناع شارب
 غصه او را تغیانمی کرد شارب را از درون
 قفس و پنجره بیرون کرده دو پای شارب را از دست
 محکم و مضبوط گرفته چنان مرز زمین زد که جان از بدن شارب
 بالا پرید و مرد بعد از آن با خشم و غصه نزدیک طوطی
 رسید

great sorrow at the departure of Miemun; and being separated from the possessor of her heart, she neither slept during the night, nor eat in the day. To be brief, the parrot dispelled the sorrows of her heart, by relating pleasant stories. At the expiration of six months, one day Khojسته, after having bathed herself, and adorned her person, was looking out of a window at the top of the house into the street; when a prince of another country, who had travelled into this city, having beheld the glowing cheeks of Khojسته, was distracted with love; and Khojسته also was fascinated at the sight of the prince. The same hour the prince sent a procurefs to Khojسته, privately, with a message, that provided she would only take the trouble to visit his house any night, for four hours, he, in return for this *condescension*, would present her with a ring estimated at a lack of hunns. At first, however, she did not agree to his proposal; but at length the instigations of the procurefs prevailed; and she returned him for answer, that as day reveals, and night casts a veil
over

میمون خجسته چندین غمهای موفوره بعمل آورد و از
فراق دلدار در شب نمی خفت و در روز نمی خورد
غرض طوطی از گفتن شیرین قصه ها غموم دل
خجسته بر طرف میگردید بعد انتضای شش ماه یک روز
خجسته غسل کرد و چهره خود را راست نموده
بالای بام ایستاد و از دریچه تماشای کوچه میگرد
یک ملک زاده دیگر شهر برای سیر در آن شهر
رسیده بود اقباب رخساره خجسته را دیده
مجنون و دیوانه گردید و خجسته نیز ملک زاده را
 دیده شیفته و فریفته شد و ملک زاده همان ساعت
از یک زن محاله از راه خفیه نزدیک خجسته
پیام و پیغام فرستاد که اگر یک شب برای چهار ساعت
در خانه من قدم رنجه خواهی کرد در عوض آن یک
انگشترین بهای ملک هون خواهم داد اگر چه در اول
پیامش قبول نکرده ولیکن از بسیار و رغبتین
محاله راضی شده جوابش گفته فرستاد که ریز پرده در
است

own city. At length Miemun was much pleased and delighted with the conversation of the parrot, and bought another bird, called a sharuk, (or mina) with the view, that by placing it in company with the parrot, the mind of the latter might be freed from the irksomeness of solitude; according to the saying of the sages,

“ Kind fly with kind, pigeon with pigeon, hawk
“ with hawk.”

The intention of Miemun in placing the sharuk along with the parrot, was, that these birds might be mutually pleased with the company of each other. One day Miemun said to Khojisteh, “ I
“ am now going to perform a journey to a cer-
“ tain country, and *shall also* make a voyage, in
“ order to visit several ports. Whenever you have
“ business to transact, or any weighty affair occurs,
“ carry not your intentions into execution, with-
“ out the advice and consent of the parrot and
“ the sharuk.” After speaking to this purport, he commenced his journey. Khojisteh expressed

گمرده جانب شهر خود را روانه شدند پس میمون
از گفته طوطی بسیار خورم و خور سند کردید و دیگر
جانوری را که نام او شماک بود خرید کرد برای معنی
که اگر شما رک را در صحبت طوطی گذاشته آید
وحشت تنهایی او از قلب بیرون خواهد رفت
چنانچه دانیان فرموده اند کند همجس با همجس پرواز
کبوتر با کبوتر باز باز

غرض میمون شما رک را همراه طوطی داشت تا این
دو پرند از مصاحبت یک دیگر مسرور خواهند بود
روزی میمون خجسته را ظاهر کرد که من بعد این میخواهم
که مسافرت ملک و سفر دریا و سیر بنا در نمایم
در حینیکه ترا کاری در پیش آید و مهمی عارض گردد
بدون صلاح و مصلحت شما رک و طوطی
بغل نیاری و بی رخصت و رضای اینها
کاری از قطره بفعل نیاری با مثال این چندین
سخنان گفت و اختیار مسافرت کرد بعد رفتن

to this city, and buy all the spikenard that is in it. Do you purchase all the spikenard in the place; hoard it up, and sell it after the arrival of these travelling merchants, from which traffic you will derive considerable advantage." Miemun having heard, understood, and approved, the words of the parrot, gave the owner a thousand huns, the price of the bird; and having bought it, carried it to his own house. He sent for all the spikenard in the city, and asked the sellers the price thereof. The spikenard dealers said, "The price of the whole is ten thousand huns." In the same hour he paid the aforesaid sum from his own treasury, and purchased the spikenard, which he stored up in one of his palaces. The third day, according as the parrot had predicted, the people of the caravan of Cabul arrived, and made great search amongst the merchants and traders, but could nowhere find out any spikenard, because Miemun had bought the whole of that article in the city. The people of the caravan came into the presence of Miemun, and having bought the spikenard for the sum of fifty thousand huns, set out for their

خریدن سنبل درین شهر خواهند آمد و همه سنبل
 این شهر را خریدند و خواهند کرد و نهمه سنبل شهر را
 خرید بکن و یک جاجمعدا پس از آمدن کاروانیان
 مذکور بفروشن تو از آن سوداگری بسیار فایده
 خواهی گرفت میمون سخن طوطی را شنیده و فهمیده
 و پسندیده مبلغ یک هزار هون قیمت طوطی بفروشنده
 داد و طوطی را خریده بخانه خود برد و همه سنبل شهر را
 طلبیده از سنبل فروشان قیمتش را استفسار کرد
 سنبل فروشان گفتند که قیمت این همه ده هزار
 هون است در همان ساعت مبلغ مذکور از خزانه
 خود داد و آنرا خرید کرد و در یک ایوان نگهداشت
 روز سیوم مطابق ایامی طوطی کاروانیان از کابل
 رسیدند و از تجاران و از سوداگران بسیار جستجو کردند
 اما همه جا آثار سنبل نداشتند چرا که میمون همه سنبل
 شهر را خریده کرده بود بعد از آن کاروانیان در حضور میمون
 آمدند و سنبل مذکور را بمبلغ پنجاه هزار هون خرید
 کرده

eage in his hand. Miemun said to the parrot-feller, Tell me what is the price of this bird? The parrot-feller answered, " The price of it is the sum of a thousand hunns." Miemun replied, " The person who could 'give so large a sum of money for a handful of feathers, and a cat's morsel, must be an ignorant blockhead." *To this*, the parrot-feller was unable to give an answer. At that interval, the parrot thought thus to itself, " If this rich man does not purchase me, *his refusal* will occasion evil and misfortune; for it is *only* by associating with great and intelligent *minds*, that the understanding can be improved." Then the parrot thus rejoined, " Oh, beauteous youth! endowed with riches, and master of every accomplishment, although I appear in your sight *nothing but* a handful of feathers, yet, through the power of wisdom and knowledge, I can soar above the sky; and the eloquent are struck with wonder, and are astonished on listening to my sweet discourses. The meanest art that I possess is, that any action of past time, or to come, I know at present: the business of to-morrow, I am acquainted with to-day. Now, *for instance*, the caravans of Cabul will come

گرفته استاده بود میمون طوطی فروشش را گفت
 که قیمت این چه قدر است بگو طوطی فروش جواب
 داد که قیمت این مبالغه یک هزارهون است میمون
 گفت شخصی که برای یک مشت پروجست یک نواله
 کبره این قدر زر دهد اباه و احمق و بیوقوف و نادان است
 طوطی فروش جواب داد نیتوانست در آن زمان
 طوطی پیدا داشت که اگر این دو لثمند عده مرا خرید نکند
 موجب قباح و باعث شناع است از اینجا
 که صحبت بزرگان و دانیان بسبب ترقی عقل است
 بعد از آن طوطی جواب داد که ای جوان خوش جمال
 و ای دو لثمند صاحب کمال اگر چه من در نظر شما
 مشت پر مینمایم اما بخیر و دانا می بالای آسمان
 می پریم و خوش گویان شیرین سخن مرا شنیده
 حیران میشوند و متعجب میگردند کمینه هنر که در من است
 آن است که کار پیشین و آینده را در حال می شناسم
 و کارهای فردا را امروز میدانم اینک کاروانیان کابل برای
 خریدن

dresser. When the abovementioned son arrived at the age of seven years, he was placed under the direction of a master, perfectly versed in every kind of knowledge.

In a short time he read the alphabet, with the *Amudnameh*, (or conjugations of verbs) and *by degrees* the *Infha Herkeren*, the *Gulistan*, *Jānmia ul Kewaneen*, *Infha Abulfēzul*, *Infha Yousefy*, with the *Rukaat Jami*; and acquired complete skill in the Arabic and Persian sciences. He also learnt the ceremonies to be observed in the royal council, as well as the rules for conversation and deportment at an imperial banquet; and met with approbation in the sight of the king, and all the nobles of the court.

His father called him *Miemun*, (or auspicious) and married him to a wife, whose body *was fair as the silver moon*, and her countenance *enlivening as the sun*. The name of this lady was *Khojisteh* (or prosperous). Between *Miemun* and *Khojisteh* there was such excessive intimacy, friendship, and affection, that every day, from evening till morning, they were inseparable: they slept in one place, and always sat together. One day *Miemun* rode in a palkee to take a view of the market place, where he beheld a person standing with a parrot cage

ضیافت کرد و خلعت‌های کمران بهاداد و قتی که پسر مرقوم
 بسن هفت سال رسید در خدمت استاد همه دان
 کامل گذاشت

و در چند روز الف بی و آنچه نامه و انشاء هر کمرن و گلستان
 و جامع القوانین و انشاء ابوالفضل و یوسفی و رقعات
 جامی خواند و اکتساب علوم عربی و پارسی
 تمام کرد و قاعده نشست و برخاست مجلس شاهی
 و قانون گفتار و رفتار بزم شهنشاهی آموخت و در نظر
 پادشاه و جمیع خاصان بارگاه پسند آمد

پدرش نام او میمون نهاد و بایک زن ماه بدن
 خورشید رخسار شادی کرده داد نام آن زن
 خجسته بود در میان خجسته و میمون الفت و مودت و محبت
 زیاده شد چنانچه هر روز در عی و الاشراق یک جامی بودند
 و یک جامی خفتند و یک جامی نشستند میمون یک
 روز بالای پالکی سوار شده برای تماشای بازار
 رفت و دید که شخصی در بازار قفص طوطی در دست
 گرفته

TALE THE FIRST.

Of the Birth of Miemun ; and of Khojisteh falling in love.

ONE of the princes of former times, whose name was Ahmed Sultaun, *possessed* much riches and effects, with a numerous army, *so that* one hundred thousand horses, fifteen hundred chains of elephants, and nine hundred strings of camels of burthen, stood ready at his gate. But he had no children, neither son nor daughter. He, therefore, continually visited the worshippers of God, *to engage their intercession in his favour* ; and day and night, morning and evening, was *himself* offering up prayers for a son. After some time *had passed in this manner*, the Creator of heaven and earth bestowed on the aforesaid king a son, of beautiful form, his countenance *resplendent* as the sun, and his forehead *resembling* the moon. From the delight *occasioned* by this event, the heart of Ahmed Sultaun expanded like a new-blown rose ; he bestowed many thousand rupees and huns (or pagodas) on dervishes and fakcers : for three months continuance, the omrah, viziers, sages, learned men, and teachers in the city, were feasted ; and he gave away costly
 B 2 dresses.

قصه اول در پیدایش میهن و عاشق شدن خجسته

یکی از دولتمندان پیشین که احمد سلطان نام داشت
بیار مال و متاع و بسا لشکر و عساکر و فوج و
صد هزار اسب و یک هزار و پنجاه زنجیر فیل و نه صد
تقار شتر بار بردار بر در او حاضر بود لیکن پسر و فرزند
و اولاد نداشت و همیشه در خدمت خداپرستان
میرفت و روز و شب صبح و شام برای پسر دعا
میخواست پس از چند روز آفریننده آسمان و زمین
شاه مذکور را یک پسر خوب صورت افتاب چهره
ماه جبین داد احمد سلطان ازین مسرت و نشاط
مثال کل شکفته دل گردیده چندان هزار روپیه و هون
بدرویشان و فقیران عطا کرد و تا سه ماه امیران و
وزیران و دانایان و فاضلان و استادان شهر را
ضیافت

بسم الله الرحمن الرحيم

بعد از جنس جنس ثنا و صفت پیداکننده آسمان
و زمین کیفیت و حقیقت این است که داستان
قصه ها و حکایات حضرت نخشب رحمة الله علیه که در
طوطی نامه بعبارت سخت و دقیق نوشته بودند
انرا برای مفصل و بیان و از جهت معلوم شدن
همه مردمان محمد قادری اصلاح الله شأنه در عبارت
سلیس و آسان که مثل تل بر عبارت خطوط باشد
و روز مره جواب و سوال که دو لئمندان را لایق
باشد نوشته است یکی از داستان مسطور این است

In the Name of the most merciful God !

After bestowing every kind of eulogy and praise on the Creator of heaven and earth, we proceed to set forth the nature and true intent of these pages, which is this. The narrations, tales, and fables of Hazerut Nekhsheb (the mercy of the Almighty rest upon him) in the Tootinameh, or Tales of a Parrot, being composed in a difficult and abstruse style, Mahommed Kadery (may God amend his condition) for the sake of distinctness and illustration, and in order to render them intelligible to all descriptions of men, has written them in familiar and easy language, so as to comprise the epistolary style, and ordinary conversation befitting persons of High rank. This is one of the above mentioned Tales.

B

TALE

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B

TALE

طوطي نامه

THE TOOTINAMEH;

OR,

Tales of a Parrot.

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A COLLECTION of Persian Tales, written expressly for the improvement of young students, accompanied with an English translation, is now submitted to the candour of the public.

The learned Orientalist will allow, that to render into English such subjects, with any degree of success, is no pleasant or easy task, on account of the difficulty of accommodating the sense to a different idiom, so as to preserve the spirit of the original, and, at the same time, avoid the ridiculous extremes of insipidity or bombast; and, therefore, such a critic, will readily grant indulgence to a translation, which pretends to no merit, but that of faithfulness and perspicuity.

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Tūtī-Namah
طوطي نامه

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THE
TOOTINAMEH;
OR,

TALES OF A PARROT:

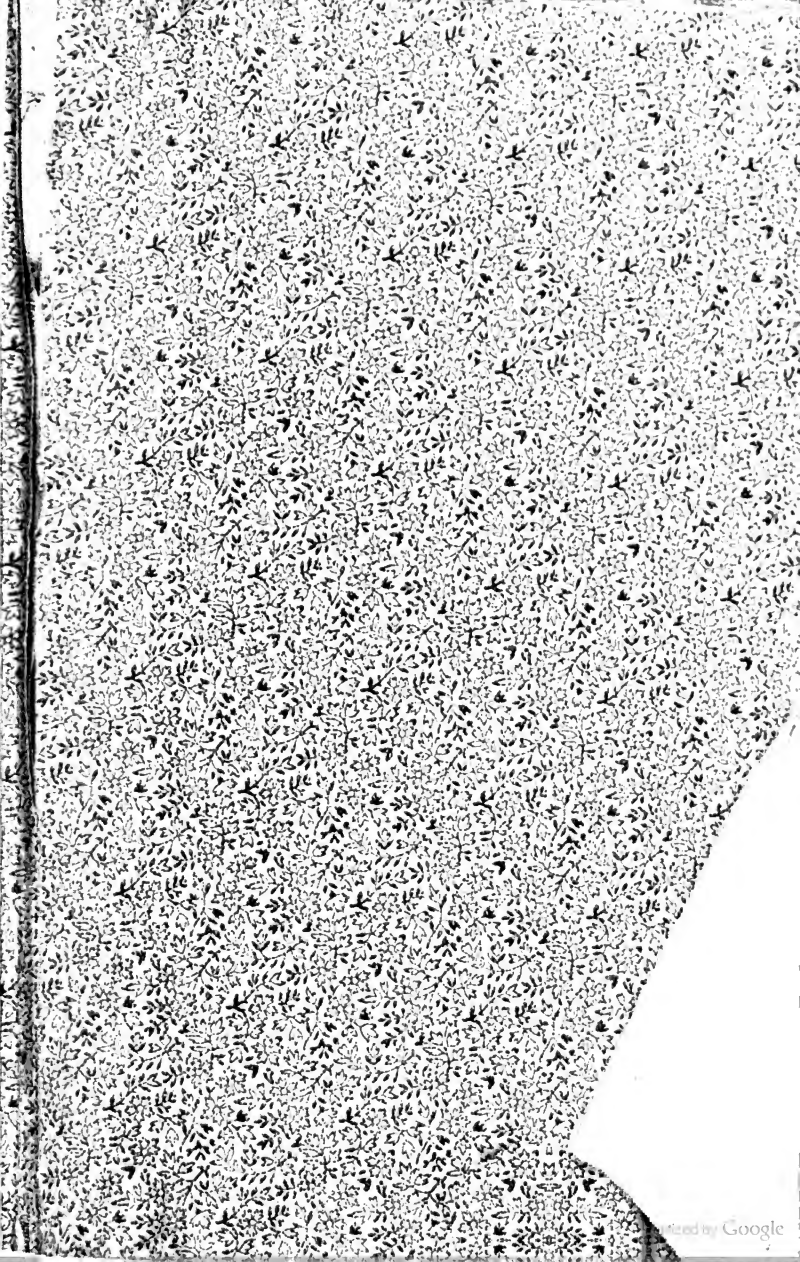
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PERSIAN LANGUAGE;
WITH AN
ENGLISH TRANSLATION.



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